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ANALYTICAL REVIEW,

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OR

HISTORY OF LITERATURE,

DOMESTIC AND FOREIGN,

ON AN ENLARGED PLAN.

CONTAINING

SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS

PUBLISHED IN ENGLISH;

A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSEQUENCE, WITH SHORT CHARACTERS;

AND

NOTICES, OR REVIEWS, OF VALUABLE FOREIGN BOOKS;

ALSO THE

LITERARY INTELLIGENCE OF EUROPE, &c.

“ At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et
“ censura tempus teratur; sed plane *historice RES IPSÆ* narrentur, *judicium*
“ *parcius* interponatur.” *BACON de historia literaria conscribenda.*

VOL. XXV.

FROM JANUARY TO JUNE 1797, INCLUSIVE.

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M DCC XCVII.



Academie Cantabrigiensis
Liber.

THE
ANALYTICAL REVIEW.

FOR JANUARY, 1797.

TRANSACTIONS OF SOCIETIES.

ART. I. *Essays, by a Society of Gentlemen, at Exeter, 8vo. 574 pages. 5 plates. Price 9s. in boards. Exeter, Trewman and Son; London, Cadell and Davies. 1796.*

SOCIETIES instituted for the purpose of a free communication of ideas, whether in conversation or writing, may be ranked among the most useful means of improving knowledge. It is to be regarded as a favourable indication of the progress of science and letters in the present age, that such societies are more frequent than formerly. Several philosophical and literary associations have been formed in various parts of the kingdom; and, though these provincial societies have not hitherto commonly ventured to communicate the result of their disquisitions, or researches, to the public, laudable examples of this kind have been set, particularly in the memoirs of the society of Manchester. This is now succeeded by a similar publication from Exeter, which we have, on many accounts, much pleasure in announcing to our readers.

The essays before us, proceeding from various pens, of course possess considerable diversity of merit: they will, however, on the whole, reflect great credit upon the society; for several of the pieces afford striking proofs of ingenuity, diligence, and erudition, in their respective authors. Their general cast is rather literary than scientific. The first president, in his introductory address, declares it to be the sense of the society, that, though ingenious discussions on philosophy and the arts will be listened to with pleasure, it's members would prefer polite literature and criticism; and he expressly interdicts subjects merely professional, and those involving religious or political controversy: he even lays it down as a maxim, that disputed points ought to be avoided, and is of opinion, that knowledge ought to be diffused only in a certain degree. After congratulating his brethren on the diffusion of knowledge, he adds, p. 4, 'To enter on the general benefits attending this diffusion is not my intention; it might lead to disputed points which ought to be avoided. But so far perhaps I may deliver my opinion, that the extension of knowledge beyond certain limits is forbidden by that state of society to which it owes it's very existence;—that where it is diffused to a certain degree, it carries also it's correspondent blessings; and that no ill effects are to be feared, except in the part where it's streams mingle with those of ignorance, when they may become the abundant source both of private and political mischief. Hence may originate fraud, chicanery, and that restless turbulence of

spirit which murmurs at, and endeavours to subvert the gentlest and best constituted authority.

Ingenus didicisse fideliter artes
Emollit mores, nec sinit esse feros.

• This distich conveys an undoubted truth. But a particular emphasis is to be laid on the word *fideliter*, which admits of various degrees.'

From a society, formed on such very cautious principles, little novelty or boldness of speculation is to be expected. Of such entertainment, however, as arises from a diligent search into the remains of antiquity, from an elaborate investigation of obscure subjects of criticism, from ingenious disquisitions on the meaning and spirit of certain passages of eminent authors, or from occasional efforts of genius and fancy, this volume affords a great variety: nor is the collection wholly destitute of curious discussions on physical subjects. We shall take a brief notice of each essay, in the order in which it occurs.

The volume opens with a handsome introductory address, on the utility of literary associations, and the peculiar design of the present institution, which is followed by some smart lines in praise of *clubs*.

The third piece is an ingenious 'vindication of the character of Pindar,' from the charge of a mercenary spirit. The author examines the eleventh pythian ode, and the second isthmian, and finds, that they are so far from affording any ground for this charge, as to express the poet's contempt of the idea of writing for hire. The tales in support of the charge, first related by stupid scholia, and since credulously received by West and others, this writer ranks among the *fabulae aniles*. An entire translation of the two odes above mentioned is added, with notes chiefly designed to exculpate the poet. The translation is executed with more correctness than spirit: as a brief specimen, we shall copy the third *antistrophe* of the eleventh pythian ode, which the translator understands in a sense directly contradictory of the notion, that Pindar bargained for the price of his compositions. p. 26.

ANTISTROPHE III.

• Surely my feet excursive stray,
Leaving the certain path behind,
Illused by a third deceptive way:
 Or some impetuous wind
Hath driven me from my destined port,
As the light bark, of furious storms the sport.
Thine is the deed, Enthusiast Muse!
 Nor I thy mystic power refuse.
Wert thou impell'd by sordid gain,
For silver hire to pour thy vocal strain,
Not thus the devious verse should flow,
 Each interwoven theme should tend
 With added praise my Heroes to command,
With added wreathes to grace each favour'd brow.'

The *fourth* essay is an inquiry into the sources of the early population of Europe, and particularly of Italy, in which the learned writer's principal object is, to show that the Romans were derived from Grecian colonies, and ultimately from Asia, from tribes probably inhabiting the countries bounded by the Mediterranean, the Nile, the Euphrates, and the

the Red Sea. The author pursues his inquiry under the auspices of Virgil, and supports the opinion that *Aeneas* carried a colony of trojans into Italy. The roman language he derives from the greek, and concludes, that both the languages and inhabitants of Italy and Greece were of asiatic origin. The investigation is ingenious and elaborate, and will be highly acceptable to those readers who are fond of antiquarian researches. The same class of readers will be entertained with the two following essays, on the more remarkable british monuments in Devon, and on the origin and history of falconry. The descriptions of the former are accompanied with neat engravings : on the latter subject, many amusing particulars are collected, and it is concluded, in the result, that falconry, as an european sport, has been almost circumscribed within the limits of Britain, but that it was not an indigenous custom, but borrowed, from the asiatics ; whence it is inferred, that this island was not originally peopled from Gaul, but from Asia.

The *sixth* essay is chronological, and is intended to rescue the canon of the celebrated ancient annalist, Ptolemy of Alexandria, from the charge of error and discordance. This charge the essayist conceives to have arisen wholly from a mistaken supposition, that Ptolemy ascribes the year of any king's death to that king, as the last year of his reign : his opinion, on the contrary, is, that the year in which one king died, and another succeeded, is in this canon uniformly given to the successor ; and the opinion, in which the author agrees with sir Isaac Newton, is ingeniously supported by various instances, in which it appears, that the canon makes the first year of the successor, the same with the year of his accession. The author conceives the nabonassarean era, used in this canon, to have been the invention of Ptolemy, and not to have been, as is commonly supposed, made use of at Babylon from the time of Nabonasser : in confirmation of this opinion he remarks, that there is not a word of this era in any author now extant before Ptolemy.

The *seventh* essay is anatomical : it treats of the *iris*, and explains the motions and effects of that membrane on the pupil. The ingenious writer, who appears to have studied the subject with close attention, and to have made very accurate observations and experiments, describes minutely the alterations produced in the pupil by the motions of the iris, owing to the admission or exclusion of light in the visual organ : he denies the existence of circular fibres, like a sphincter muscle, in the iris, surrounding the pupil ; and, contrary to the general opinion, maintains that the iris is in its active state when the pupil is dilated, and in its passive state when the pupil is diminished. The essay concludes with some general observations on muscular motion.

In the *eighth* essay, on the mythology and worship of the serpent, some curious particulars are collected to show, that the serpent, in the most ancient nations, represented both the good and the evil principle. The author finds the origin of this emblematic worship in Egypt ; but the subject is treated too superficially, to afford the learned reader much satisfaction.

Some harmonious and poetical lines next follow, addressed ' to the gods of India, on the departure of sir John Shore, and Hubert Cornish, esq., from England, in the year 1793.' This piece we shall copy.

P. 234.—
 Ye powers ethereal ! who preside
 Where sacred **GANGES** rolls his tide !
 Virtues ! or emanating rays
 From him, the first, the last of days !

Receive for those I love, my prayer !
 Ye mystic powers ! ye virtues, hear !
 O GANES, bend thy sapient head,
 Deep o'er their hearts thy influence spread !
 So LACHSMI from her plenteous store
 Blossoms and fruits shall round them pour :
 At her command CUVERA come
 From ALACAS' imperial dome,
 Or where his radiant car he guides
 And through the sky triumphant rides,
 His lap, propitious, to unfold,
 And give them pure unfullied gold.

On MERU's hallow'd cliffs which shine
 With all the treasures of the mine,
 The diamond, and the flaming ore,
 Thee mighty IDRA, I adore !
 The Genii of the air enchain,
 Oh ! every sickly blast restrain,
 Let clouds and storms thy bounty prove,
 And teem with health for those I love !

Thy faces fix—thy eyes of pride,
 Twelve-handed CARTICEYA, hide !
 Or over distant regions wield
 Thy javelin sharp, and massy shield !
 Urge thy pernicious bird afar,
 Nor shock my friends with savage war !

And thou, whose charms the bosom fire
 With wanton love, and soft desire,
 REMBHA, of frolic mirth the queen,
 Entice not those of sober mein !
 To thoughtless youth thy gifts display,
 Thy rosy bodes, and chaplets gay.
 For them in vain thy songs shall flow,
 In vain thy rubied nectar glow,
 Thy APSARAS, shall breathe perfume,
 And from Elysium steal it's bloom.

But thou, O CHRISHNA, crown'd with flowers
 From purer glades, and chaster bowers,
 While pearled wreathes thy ancles bind,
 With graceful step, and fraudless mind
 Thy modest nymphs educe to sight,
 Inspiring innocent delight !
 Sounding the mellow flute advance,
 And lead with them the mazy dance !
 With aspect bland, and temper meek,
 Shew the dark azure of thy cheek ;
 Thy generous soul unfold to view,
 Thy every thought to pity true,
 To mercy, quick, to vengeance, flow,
 Yet laying proud oppression low :
 Raising the abject from distress,
 And sent from heaven the world to bless.
 Such, CHRISHNA, to their eyes appear,
 To thee let kindred hearts be dear ;

Thy

Thy might, incarnate godhead, prove,
Nor cease to favour those I love !

The eleventh essay, ‘on literary fame, and the historical characters of Shakspeare,’ undertakes to investigate the cause why the characters drawn by our great dramatic bard are so peculiarly impressive, and very properly ascribes this effect, in a great measure, to the peculiarity with which each character is described.

P. 251.—‘ Other dramatic poets deal in *generals*, Shakspeare in *individuals*. Other poets treat of kings, queens, and heroes, in the *abstract*, he *particularizes* them. Theirs are merely kings, queens, and heroes, all of the same nature, marked with the same family features, and “ *inveterate likenesses* ” to each other. But his are Henrys and Richards, Margarets and Catharines, Warwicks and Hotspurs—all men and women, discriminated from each other, and infinitely diversified. This discrimination is commonly effected by exhibiting some marking feature, peculiar anecdote, or minute circumstance, appropriate to the character represented, in appearance casually introduced, but which, if I may be allowed the expression, identifies and realizes it. When Edward tells the famous Warwick that he would

— “ Wind his hand about his *coal-black hair*.”—

Hen. 6, 3d part A. 5. S.

the sable locks of the “ *proud setter up and puller down of kings*,” present themselves immediately to our view. ‘Tis said of Hotspur, that

----- “ by his light
“ Did all the chivalry of England move
“ To do brave acts : He was indeed the glass,
“ Wherein the noble youth did dress themselves.
“ He had no legs that practised not his gait :
“ And, *speaking thick, which nature made his blemish*,
“ Became the accents of the valiant.”

Hen. 4th, 2d part, A. 2, S. 6.

Who, after reading these lines, can entertain a doubt, but that the gallant Percy had a “ *twang of that north-country burr*,” for which the county, from whence he was to have derived his hereditary title, is remarkable to this present day.

‘ Such little traits bring the personages immediately before our eyes ; nor would it be an easy matter to persuade us, that the representations were untrue. By similar means Homer impresses on our minds the idea of his heroes’ reality. They are not, like a modern regiment, clothed in the same uniform ; nor appear to be of one family, like Virgil’s Gyas and Cloanthus ; whom he characterises, with great frugality of diction, by one and the same epithet ; but they are kept distinct by their appearance, habit, and manners. One is remarkable for height of stature, another for the breadth of his shoulders ; one for the elegance, another for the rusticity of his apparel ; one adopts a peculiar attitude in haranguing a public audience, another strikes us with the grace or deformity of his person. The colour of the hair, the device of a shield, or beauty of the crest, and a hundred other minutiae, mark and diversify his characters.

• He resembles our bard likewise in giving, occasionally, some little characteristic trait or anecdote, generally communicated in familiar conversation, not always indeed essential to the story, but which, from that very circumstance, is often more interesting. When Diomede starts aside from the natural tenour of his discourse to boast of his horse's pedigree or of his own; or when Nestor as unseasonably expatiates on his former exploits, we, at once, become acquainted with them. In such kind of manners-painting conversation (particularly striking in the latter part of the *Odyssey*) we lose sight of the poet. It seems to be the genuine effusion of nature, and it's inartificial appearance strengthens the deception.

• Shakspeare never studied Homer, but was as deeply read as the grecian bard in the page of nature. In the familiar and confidential conversation occasionally held by his characters, we catch their minds, as ~~it~~ by surprise, in an undress; we detect their peculiar habits, and feel, like confidants in an intrigue, a satisfaction in having those secret traits communicated to us.

• Who, for instance, can doubt that the “proud northern lord Clifford of Cumberland,” exercised his baronial privilege of swearing, uncontroled, to an eminent degree, when we read Warwick's and Richard's scoffing addresses to him as he lay expiring on the field of battle?

WARWICK.

“They mock thee, Clifford, swear as thou wast wont.”

RICHARD.

“What, not an oath! nay, then the world goes hard

“When Clifford cannot spare his friends an oath—

“I know *by that* he's dead.”

Hen. 6th, 3d part. A. 2. S. 9.

• If we suppose such representations are merely drawn from images, formed in his creative mind, still they live to us; and, through his happy mode of introduction, we become as well acquainted with them as with our own contemporaries. I am, however, inclined to suspect, that Shakspeare, where he does not follow the beaten path of history, drew his characters and incidents from traditional stories and family anecdotes;—sometimes, probably, from preceding dramas in which they were preserved, and other short-lived publications that have long since perished in the tide of time.

Perhaps this writer, in his zeal for the honour of Shakspeare, which seems to approach to superstition, may have placed him too far above his contemporaries, when he speaks of him as exclusively distinguished by his power of discriminating characters: we, however, agree with him in opinion, that in Shakspeare's historical dramas, even where we are unable to trace him, he often adverts to real incidents; and that he borrowed, from records now lost, many genuine anecdotes, which never gained admittance into the page of history.

The next essay is entitled, ‘some cursory remarks on the present state of philosophy and science.’ A pleasing view is here given of the modern progress of science, and of the benefits which have hence accrued to society. The writer appears to be no friend to the philosophers of France: he speaks of them as having formed specious and deluding projects, and as having blown up a bubble which has burst, and which threatens to involve in its destruction a flourishing kingdom,

dom, arts, sciences, agriculture, and commerce. Nevertheless he acknowledges, that this effort is an instance, 'that the human mind begins to rise above the trammels of custom, that the active spirit has escaped from the shackles of prejudice, and that, feeling innate powers, it eagerly presses forward to exertion.' In taking a brief retrospect of the history of grecian philosophy, this essayist makes the system of Pythagoras the foundation of the ethics of Socrates, of the splendid fancies of Plato, of the more sober system of the Porch, and of the more specious doctrines of Aristippus. This opinion is, we apprehend, taken up without mature examination. The italic sects of philosophers, originating in the school of Pythagoras, and the ionic sects, derived from Socrates, were evidently two distinct and independent bodies. The author is, probably, better founded in his opinion, that the mythology and philosophy of Greece are of Indian origin.

The subject of sepulture in general, and of sepulchral single stones, has furnished curious and entertaining materials for an essay, which is illustrated by an engraving of a rude stone erected over the body of young Siward, slain by Macbeth, and still to be seen in Scotland, not far from Dundee.

In a neat essay 'on benevolence and friendship, as opposed to principle,' the hazard of indulging romantic sensibility is very properly exposed, and the necessity of regulating our feelings by principle is well illustrated: perhaps the writer condemns somewhat too indiscriminately works of sentiment and fiction.

The five 'sonnets in blank verse,' which follow, are not sufficiently raised above mediocrity to be entitled to particular notice.

A short paper is employed in establishing the probability, that the Syrian or *aramic* tongue, mentioned in the scriptures, is different from the Syrian tongue of later ages, and that the present Hebrew character is the Aramic character anciently used in Babylon.

An important physical essay is next presented to the reader, entitled, 'reflections on the composition and decomposition of the atmosphere, as influencing meteorological phenomena.' The writer, after stating the objections against the method of accounting for rain by the solution of water in air, assumes the newly discovered principle, that water may be formed from the union of two kinds of air, and may again be separated into its constituent parts. On this principle he attempts to show, that the atmosphere differs, at different times, in its real absolute quantity, as well as in its density and elasticity, and that rain and dew are air converted into water. The evidence which renders the mutual conversion of water and air highly probable in atmospherical phenomena is thus stated.—P. 359.

'If the doctrine of the solubility of water in air, and its subsequent decomposition were universally applicable to the theory of evaporation and rain, the diminution of heat must, in every circumstance, be attended with a deposition of water; and on the contrary, the deposition should be always connected with cold. In a certain degree, the former is true; but the latter scarcely observable in any instance. Indeed, the opposite change is so considerable, that rain must always, if this system be adopted, counteract its own cause, for while evaporation is attended with cold, and the deposition suffers the heat to escape, the temperature, during rain, should constantly increase, so that the air must be enabled to retain an excess of moisture. In one instance it is

generally supposed that water is deposited by cooling the air. No one doubts, that dew falls in the evening, from this cause. Yet dew is not a constant phænomenon : it is not most copious in the coldest evenings, or after the hottest days. Some other cause must therefore concur ; and, tho' more than seventy years have elapsed since Muschenbroeck, De Fay, and Gersten, made experiments on this subject, they have been little attended to.

‘ Dew is of three kinds, either the condensed perspiration of plants, the condensed evaporation from the earth, and what has been considered as water deposited in the evening, that had been dissolved in the air during the day. The two latter appearances I mean chiefly to notice, and, if these are not merely depositions, from an alteration in temperature, there will be more reason for supposing, that water and air are mutually convertible. The ascending dew is found to rise to the height of 31 feet at least ; the descending dew has no peculiar region : Saussure perceived it on the top of Mount Blanc, and where unconfined air is found, dew is occasionally observed. It is not however deposited on all substances, equally, for Muschenbroeck remarks, as a singular fact, that, on a *leaden* gutter, dew condensed on every kind of substance ; on a table in the garden, it condensed equally on bodies of very different kinds. Yet, in Germany, Gersten observed that it did not condense on metals. At Utrecht, it falls on glass, china, polished and *varnished* wood, and does not fall on metals of any kind. This appeared “confusion worse confounded” to the dutch philosopher, who made many other experiments, less conclusive. To us, the clue is not difficult. Du Fay observes, that, at Paris, he put two glasses, like those that cover the dials of watches, to receive the dew ; the one placed on a metal, the other on a china dish. The last collected six times the quantity of the former ; and this glass, which had a metal ring round its edge, was dry near half an inch in the circumference next the ring. Dr. Watson found in similar circumstances the ascending dew affected in the same manner. Even a red wafer appeared to repel it to a considerable distance. Cold therefore is not the only cause of the condensation. The change of vapour from its vesicular state to that of water, is connected with electrical principle, and all the variety depends on the positive or negative state of the electricity of the air. At least so much necessarily follows from the facts particularly ascertained.

‘ Mists are generally supposed to be the condensed fluid, which has been dissolved in air ; but these are less connected with cold than dew. The water of the mist, like that of dew, is in the state of vesicles, and such is its hygrometrical affinity, that it carries the index of the hygrometer farther to the point of humidity, than even immersion in water. Yet it seldom falls in rain, and is deposited very sparingly on the earth, unless on bodies adapted by their nature, or their surface, to receive it. On animal and vegetable fibres, it is deposited copiously, and, by this, is meant the hygrometrical affinity so often noticed, with so little attention to the classes of bodies distinguished by this elective attraction. On metals, it is never deposited, but the intermediate classes are not ascertained with that precision, which enables us to determine, whether the conducting or non-conducting nature of the substance is connected with the event. From the similarity of the phænomena of dew and mist, there is much reason to suppose that the causes,

causes, which influence the deposition, are not very different. But to this may be added some positive facts of importance. During the prevalence of mists, the cork balls diverge considerably: the air is highly electrical, and the electricity generally positive. While mists rise on the side of the hills in mountainous countries, they are attracted and repelled alternately, bounding, like white masses, from and towards the mountain. These appearances Saussure observed on Mount Rose; Reynier often remarks them in his alpine excursions, and I have more than once seen them near the high hills of this neighbourhood.

‘ If, in phænomena so frequent and apparently so simple, the deposition of water does not depend wholly on the change of temperature, the diminution of heat must have less effect in producing rain. The south wind, which in this country usually produces rain, is always warm; and the appearances are not those which prove that humid air is wafted from a rainy region. Rain often comes on in a still atmosphere: clouds collect without motion: distant hills, instead of being seen in a blue glowing light, assume a darker hue, and neighbouring objects appear much more distinct: the atmosphere becomes wet: small drops are scattered, till they appear more collected, and of a larger bulk: the electrometer shows a considerable variation in the state of the electrical fluid, and the barometer, that the quantity, the weight, or the elasticity of the air, is greatly diminished. These effects cannot depend on the wind, for the moisture of the air is perceived by hygrometrical changes, in the most confined room with large fire, or in the closest drawer. In either place, alkaline salts will dissolve; and the barometer will sink, with whatever care it is shut up. These facts can only meet in one point, that air is at times converted into water, and that the electrical fluid is an agent, either immediately, or remotely, connected with the change. The remarkable transparency of the air, previous to rain, has not hitherto been noticed or explained. In that state of the air, the water does not assume the vesicular form, nor does it yet appear like water. The rays of light thus pass through a medium more uniform, and of course, experience fewer refractions; besides that, in a compound menstruum, various saline, and other bodies which float in dry air, and disturb the passage of the rays of light, by innumerable reflections, are dissolved. These reasons are supported by various analogies. Thus in air, almost wholly deprived of moisture, and attracting it from all bodies, during the prevalence of the Harmattan on the coast of Africa, the haze is very considerable: in the dry haze in this country in 1780, the hygrometer continued immovably at the driest point: and hydrophanous stones, become transparent on being wetted. But, from every view, the following circumstances are uncontrovertible. The moisture is brought by no wind: the change takes place at the same time, in every part of the atmosphere, and moisture is formed, at once seemingly in every minute portion of air.’

In the sequel, the author adduces facts, which further confirm the doctrine of the change of air into water in other natural phenomena, and which render it probable, that electricity has a considerable share in the production of various meteorological effects, and particularly in the changes of weather. This paper we do not hesitate to pronounce the most valuable in the volume.

We are next saluted with a lively, but not very satisfactory, *jeu d'esprit*, entitled ‘ an apology for the character and conduct of Iago.’

It

It is *a priori* not very probable, that the public should have hitherto mistaken this bold and strongly marked character; or can we conceive it possible, in any considerable degree, to exculpate Iago from the charges of ingratitude, treachery, and perfidy. This attempt reminds us of one, formerly made by an ingenious writer, to prove, that sir John Falstaff was no coward: ingenuity is ill bestowed upon such trifling and paradoxical arguments.

The leading incidents of an affecting tale related in Mrs. Piozzi's travels are expanded in a well written piece, under the title of 'a venetian story.'

Next follows a patriotic, and truly poetic, ode to victory.

'Some observations on Hesiod, Homer, and the shields of Hercules and Achilles,' accompanied with elegant translations of Hesiod's shield of Hercules, and Homer's shield of Achilles, will afford the classical reader much amusement. The writer's strictures on Pope's and Cowper's versions of this part of Homer discover a considerable degree of critical acumen; but we cannot think that he has succeeded in the principal object of his essay, which is to vindicate Homer and Hesiod, in bringing together a greater number of objects than could have been represented by art within the limit of a real shield. It is in vain to say, that 'these shields were neither humanly wrought, nor meant to be degraded to the standard of human skill.' The shield was designed for a human body, and it's figures were intended for human inspection; it was, therefore, absurd to charge it with such a profusion of figures, as could not be rendered visible. On a more extended scale, the poet's beautiful description might have been natural; but, within the compass of a shield, it was not in the power even of a divine artist, to bring such a multitude of images distinctly before the human eye.

A romantic spot near the village of Linton, on the northern coast of the county of Devon, in the midst of which is *the valley of stones*, is, next, described.

In a curious paper on light are considered it's combination and separation as a chemical principle. Facts are collected to show, that light may combine with bodies, and give them new properties. The effects of the action of light upon plants are distinctly described; it's combinations with earth and water, and it's influence on the animal œconomy are examined; and it is concluded, that light and heat are distinct substances, and that, though they seem combined in inflammable bodies, they usually appear as antagonizing or repellent principles. The experiments and observations brought to establish this point, and to illustrate other properties of light, will be very acceptable to those who are engaged in chemical inquiries.

An elegant ode entitled, 'the genius of Danmonium,' in which the bards of Devon are celebrated, three sonnets, and an apology for the character and conduct of Shylock, to which we might apply the remarks suggested above on the apology for Iago, close the present volume.

From the preceding summary view of the contents of these papers, our readers will easily perceive what kind of entertainment, or instruction, they may expect from the perusal of the whole: it is with satisfaction we inform them, that, should this volume meet with approbation, the editors encourage the public to look for another, after a short interval.

L. M. S.
ART.

METAPHYSICS.

ART. II. *A general and introductory View of Professor Kant's Principles concerning Man, the World and the Deity, submitted to the Consideration of the Learned.* By F. A. Nitsch, late Lecturer of the Latin Language and Mathematics in the Royal Fridericianum College at Konigsberg, and Pupil of Professor Kant. 8vo. 234 pages. Price 5s. in boards. Downes. 1796.

THE philosophy of Mr. Kant, which, in this country, is but partially known, has on the continent been much studied, and by the philosophers of Germany, as we have been informed, pretty generally adopted. The celebrity, which it's author has there acquired, as a moralist and metaphysician, is unquestionably very great, and whatever judgment may be pronounced respecting his principles as true or false, we have no hesitation in admitting that the reputation, which his elaborate and profound speculations have procured to him, is the just reward, and indeed the necessary concomitant of genius and patient industry united. Mr. N., the author of the work now before us, was a pupil of Mr. Kant's; and, from the long time he has devoted to the study of the kantean system, as well as the opportunities he had of consulting the professor concerning it's most abstruse and difficult principles, is undoubtedly well acquainted with these doctrines, which his preceptor maintained, and which he has, in several volumes, written in german, submitted to the public.

The principles of Mr. Kant form a subject almost entirely new; and their importance entitles them to a serious and impartial examination. By discussion only can their truth or falsity be ascertained. Should they stand the test of examination, the present fund of useful knowledge, as Mr. N. observes, will be increased, and should they fall by the arm of reason and philosophy, from the ruins may be collected some materials for the erection of a firmer and better system. Mr. N. therefore, conceiving it would materially subserve the cause of science, were the opinions of Mr. Kant perfectly understood, and severely scrutinized, in order that their truth may be established, or their falsity exposed, has in this volume presented the learned public with a preliminary view of the professor's leading principles concerning man, the world, and the Deity. In the present work, the author's sole object is to enable the reader to form some previous judgment of what he may expect from a complete exhibition of Mr. Kant's philosophy; purposing, in a series of subsequent publications, to delineate at greater length, and fully to illustrate, the entire system.

When first we entered on the examination of these principles, so repulsive is the form in which they are presented, we were almost discouraged from attempting to proceed. Many of the terms employed are new, the matter is purely abstract and metaphysical, without illustration, without proof, in short, destitute of every thing which can relieve the fatigued attention even for a moment. And we verily believe, that no man, who is not an enthusiast for abstruse speculations, will have patience to read

one half of this introductory view. This is a circumstance, which we mention with regret, convinced that the matter in this work deserves attention, and that, had it been exhibited in a more popular and attractive dress, the publication would have been more generally read. The science of metaphysics, in its most inviting form, is but forbidding; and many, we doubt not, were they to judge of it from this specimen, would pronounce it to be, what Ralph said of human learning,

‘A sort of error to ensconce
Absurdity and ignorance,
That renders all the avenues
To truth impervious and abstruse,
By making plain things in debate
By art perplex’d and intricate.’

We would not, however, be understood to insinuate, that the obscurity to be here met with is imputable to Mr. N.; or, indeed, that it could be avoided consistently with his plan. It arises, as he observes, partly from the want of illustration and argument, which in a work merely introductory could have no place, and partly from the novelty of Kant’s language, to which Mr. N. thought it proper to adhere. We submit it, however, to the consideration of Mr. N., whether it had not been better to include in his extract fewer principles, and to annex to those selected the necessary arguments and explanations. In this manner, indeed, Mr. N.’s publication could not have contained a complete summary of Kant’s leading principles, but what it did contain would have been more generally intelligible, and the whole system, with its apposite illustrations, might have been thus gradually, or in parts, given to the public, as Mr. N. found convenient. We apprehend, that the present form in which Kant’s principles are exhibited, will impress the generality of readers with an unfavourable idea of the whole system as unintelligible; and prepossess them against any future publications on the subject.

Having thus communicated to our readers the author’s intention in the publication of this volume, with some general account of the manner in which it is written, we proceed to lay before them the subjects of which it treats.

The plan which Mr. N. has adopted in the execution of his design, is the following. First, he specifies that ‘series of philosophical opinions,’ which gave birth to those kantean principles of which this work contains an extract. Secondly, he adds, as another necessary object of previous consideration, some remarks on that method of philosophizing, which professor Kant adopted. He then submits to the examination of the reader the leading principles of the kantean philosophy. And in the conclusion he proposes to illustrate the influence which this system would probably have on science in general, and on religion and morals in particular. Conformably to this plan, Mr. N. begins with examining that series of philosophical opinions, which gave rise to Kant’s system. Having enumerated and described the objects

objects to which these opinions refer, viz. the nature of those substances of which the world is composed, the bounds of the universe, the first cause of all that exists, the nature of the percipient principle, and the freedom of the human will, he briefly particularizes the contradictory hypotheses which have prevailed among philosophers, and are still maintained respecting these objects. 'Here,' says Mr. N., (p. 21) we have five plain questions, viz. "Are the substances simple or not?" "Has the world a beginning in time or not?" "Has it bounds in space or not?" "Is an absolutely necessary first cause existing or not?" "Is the human will free or not?" Concerning each of these questions we have found two opposite opinions. He then informs us, that on examining the state of the several controversies relative to these questions, Mr. Kant was surprised to find, that the conceptions formed of the soul, the human will, &c. were such, as not only to admit of two opposite opinions, but also to furnish arguments in favour of both, and these equally strong and convincing. Conjecturing, or rather convinced, that this singular and almost incredible circumstance originated in the contradictory nature of those principles, which each contending party assumed as true, and being resolved to avoid a similar error, Mr. Kant, the author informs us, proposed to himself the following question: "What can be known by man, or what is the extent of human knowledge in general." Conceiving that it would be vain to search for a criterion of 'what is knowable,' in the variety of corporeal and spiritual objects, he concluded, 'that the materials for such a criterion must lie within and not without man, and that they must reside in a certain capacity, by which he is enabled to know things.' Being convinced, that reason must either in part or wholly constitute this capacity, Mr. Kant immediately perceived the necessity of previously inquiring into the nature of this faculty. 'Reason,' observes Mr. N., 'considered in its most limited and definite operation, and as distinguished from simple apprehension and judgment, is that faculty which concludes or acquires knowledge by *conclusion*; and a *conclusion* is the perception of the agreement or disagreement of two ideas, by comparing them with a third.' 'But,' says Mr. N., p. 34, 'grant these definitions to be correct, and it will follow, that reason, so far from knowing any thing, can of itself know nothing. For how can a mere concluding faculty, as it has been just described, give knowledge, when it supposes ideas, of which knowledge is composed, as necessary to the exercise of its functions.'

'If then the concluding act of reason cannot make us know any thing, but by means of ideas, the question arises: Whence reason acquires the ideas of which it forms its conclusions?—When these ideas refer to objects which strike the senses, the answer will be easy, and we may say: from experience; but when they refer to objects not perceptible by the senses, such as the soul, the first cause, &c. whence does reason derive these ideas?'

Having observed that some philosophers answer 'from revelation,' and that others, rejecting this solution as totally false, assert

assert our ideas to be innate, while not a few ascribe them to experience as their sole origin, Mr. N. informs us, that professor Kant, in order to ensure success in his enquiries, and to exclude, if possible, all useless argumentation on this subject, determined to investigate the nature of the sensitive faculty itself, with which simple apprehension is essentially connected. When he entered on this investigation, says Mr. N., he was surprised to find, that within the whole compass of speculative philosophy there was no object less understood, than the nature of the sensitive faculty.

Here Mr. N. enumerates the various and repugnant theories of the materialists, the idealists, the spiritualists, the eclectics, and the sceptics, respecting the origin of our ideas. He then proceeds to acquaint the reader, that professor Kant, not discouraged by this contrariety of opinions, and persuaded that the question, 'what is knowable by man,' was capable of satisfactory and universally evident solution, commenced his inquiries into this subject, and conducted them in the following manner. First, he endeavoured 'to secure himself from mixing in his argument the principles of materialism, scepticism, and the other hypotheses already mentioned. Secondly, he studied to ascertain that point of delusion, which had prevented the contending parties from an union in principle.' And this point, says Mr. N., he found to lie in their respective modes of philosophizing. 'Those four sects,' says he, p. 61, 'viz. the materialists, the idealists, the spiritualists, and the sceptics, did not enquire first into the nature and constitution of the power of knowledge, in order to determine thereby the nature and extent of that knowledge which can be acquired of the objects in the world. They did just the contrary. They first formed arbitrary notions of the essential properties of the things around them, and from these notions they derived the nature and extent of the power of knowledge. The materialists having discovered, that an essential property of the things we know is extension, converted the power of knowledge into a mechanical faculty of organization, and confined it to the field of extended beings. The idealists, observing that extension can be no essential property of real objects, denied the existence of the external world, and made the power of knowledge consist in reason, or the intellect, which faculty, they think, can alone acquaint us with the true nature of objects. It is on the same principle, that the spiritualists, from their pretended knowledge of spirits and immaterial objects, whose essential property they have discovered to be simplicity, assert a power of knowing spirits and immaterial objects, as well as material, and make this power to be a compound of the faculties of sense, understanding, and reason. The sceptics pretending to know nothing certainly of the true and essential properties of things, do not agree concerning what they shall make of the power of knowledge. These four sects confounded two questions, which are essentially different from one another, namely, the question, "Wherein consists the power of knowledge?" with the question, "Wherein consists the essence of the things which we know?"

Instead

Instead of answering the first, they endeavoured to answer the last.'

p. 66.—‘To find out,’ continues he, ‘the true nature of this power, we must abstract from all particular knowledge of particular objects, and examine the properties of knowledge in general, or the common nature of all our knowledge.

‘But, say you, it seems impossible to examine the common nature of knowledge, without having recourse to particular knowledge of particular things. It really does seem so. But it is in fact otherwise; and I may boldly assert, that we have here a remarkable exception to the maxim, “That every thing is easy in theory but difficult in practice;” for here really something appears very difficult, nay, almost impossible, in theory, which yet is very easy in practice, as is shewn in the extract of Kant's principles, which will presently follow.’

To evince this practicability, and to exhibit that method of inquiry which Mr. Kant adopted, in his attempts to discover the common properties of knowledge, without referring to particulars, our author proceeds to submit to the reader's examination Mr. Kant's fundamental principles of theoretical philosophy. The extract contains 101 general propositions, the substance of which it would be impossible, in our circumscribed department, so to compress, as to convey to our readers any correct idea of Kant's system. We must therefore content ourselves with transcribing the first 17 principles merely as a specimen. p. 71.

‘PRINCIPLE I.—The most proper method of enquiring into the nature of the power of knowledge, and the faculties of reason, understanding, and sense, is that which sets out with principles universally granted by the systems of materialism, spiritualism, idealism, and scepticism, and which, by an accurate deduction from what was granted, forces these dissenting parties to coincide in one unshaken sentiment concerning the particular nature of the mental faculties and their operations.

‘PRINCIPLE II.—All these sects perfectly agree, that man is conscious of his thinking, conceiving, knowing, perceiving, judging, and reasoning, but disagree concerning the particular nature of the objects conceived, perceived, known, &c.

‘PRINCIPLE III.—To explain the power of knowledge, and the faculties of reason, understanding, and sense, it is requisite to analyse perception, conception, knowledge, judgment, and reasoning, without regard to the particular objects perceived, conceived, known, &c.

‘PRINCIPLE IV.—Whatever the object perceived, known, &c. be, there is a great difference between our knowledge of an object and the object of our knowledge. They can never constitute one and the same thing.

‘PRINCIPLE V.—In every knowledge, perception, &c. there is something which refers to an object, and something which refers to the knowing or perceiving subject.

‘PRINCIPLE VI.—In every perception, knowledge, &c. that which

which refers to the object may be called matter*, and that which refers to the perceiving subject may be called form of perception, or knowledge.

* PRINCIPLE VII. The matter in every perception, knowledge, &c. must be given, and the form must be produced by the mind.

* PRINCIPLE VIII. The given matter in every perception, knowledge, &c. is a variety, and the form produced by the mind is unity. Thus, in viewing a rose, we distinguish two things, first, a variety, and then a connection of that variety into a regular and figured whole; which connection makes the thing to be one and not many things, gives it unity, and may be called form, while the variety may be called the matter of the rose.

* PRINCIPLE IX. That a given variety can occur in our perceptions, knowledge, &c. supposes a receptive faculty in the mind, or a receptivity which is totally passive, and that a variety received is connected into knowledge, perceptions, &c. this requires an active faculty of the mind, which may be called spontaneity.

* PRINCIPLE X.—The spontaneity acts, the form or mode of its action is connection. It not only acts, therefore, but connects. The receptivity receives; the form or mode of receiving is, that it receives a variety.

* PRINCIPLE XI.—There are only two kinds of varieties in general, one, whose parts lie without and near each other, and a second, whose parts follow one after another in strict succession.

* PRINCIPLE XII.—The receptivity, as far as it receives varieties of the first description, may be called external sense, and as far as it receives varieties of the second description, internal sense.

* PRINCIPLE XIII.—Those ideas which immediately arise in consequence of our external sense being affected, are external perceptions or external intuitions, and those which immediately arise in consequence of our internal sense being affected, are internal intuitions or perceptions. Thus the idea which arises in the mind in consequence of any man affecting our external sense by his presence is an external perception or intuition; because the variety of which the phenomenon man is composed is a variety of parts lying one without and near another. In the same manner, any emotion, or passion, or action in man affecting our internal sense, furnishes materials for an internal intuition or perception, whose characteristic is, that it immediately arises in consequence of such affection, and involves a variety of parts of which one lies not near, but always after another, as is the real

* * All that is in time and space must have matter and form, that is, it must be a variety connected into one whole; the variety connected is the matter, and the connection of the variety considered separately is the form. Thus, in a house, the materials of which it is composed, constitute the matter, and the connection of the materials constitute the form of the house.*

case with passions and actions which cannot be said to form any breadth or plain, but have all their minutest parts, strictly following one after another.

‘PRINCIPLE xiv.—To form an external and internal intuition, three different species or acts of the spontaneity are requisite; the first, which takes up as it were, and arranges the affections of our external and internal sense, and, on this account, may be called synthesis of apprehension; the second, which reproduces what has been connected and collected, in order that the immediately preceding affections may be annexed to those immediately succeeding; and for this reason this act may be called a synthetical act of the reproductive imagination; the third, which forms one intuition of what has been apprehended and connected, and this act may be considered as a synthesis of recognition.

‘To apprehend, connect, and reproduce, especially to connect the affections of our external and internal senses into intuitions, is to think in the widest sense of the word.

‘PRINCIPLE xv.—To have external and internal intuitions, therefore, necessarily requires in the human representing faculty; first, a receptivity which receives for intuitions the materials which could not be produced by the mind from nothing; and secondly, a spontaneity or a faculty which connects the received materials, agreeably to the laws of its nature, into intuitions.

‘PRINCIPLE xvi.—That in external intuitions, a variety of parts lying one without and near another can occur, necessarily supposes in our external sense, such a structure and conformation, as renders possible the receiving a variety of this description. There is, consequently, a certain structure or conformation of our external sense which contains the ground of possibility, that in our external intuitions a variety of parts lying one without and near another, can occur.

‘PRINCIPLE xvii.—That in our internal intuitions a variety of parts strictly following one after another, and never lying one near another can occur, necessarily supposes in our internal sense such a structure and conformation as enables it to receive a variety of this description. There is consequently a certain structure and conformation in our internal sense, which contains the ground of possibility, that in our internal intuitions, a variety of parts strictly following one after another, and never lying one near another, as in a plain, can occur.’

After presenting the reader with a view of Kant's fundamental principles, Mr. N. proceeds to offer some observations on this system of opinions, and to obviate such objections as, he conceives, will naturally arise from the defenceless state in which they are exhibited. In reading this part of the work, we observed, that the sentiments of the author almost entirely coincide with those of Dr. Hutton, respecting the distinction between primary and secondary qualities, the existence and properties of the

material world, and the origin of our idea of space. To this theory we, on a former occasion, expressed our assent*.

‘The most essential objection,’ says Mr. N. p. 144. ‘that will be made to the above extract is, that Kant’s system leads into scepticism, because it maintains that the figures in which we see the external objects clothed, are not inherent in those objects, but only in our ideas of these objects, and that consequently space is something within, and not without, the mind.’

This argument he proceeds to obviate, and to show that a difficulty equally great attends the generally received hypothesis.

‘It may be further objected,’ continues he, p. 149, ‘that if there be no external space, there is also no external world. But this is concluding by far too much from these premises. If there be no external space, it will follow that we are not authorised to assign extension to external things, but there will follow no more. Any one acquainted with what space is, and knowing that it originates in the structure of the receptivity and the synthetical act of the spontaneity of the mind, will unavoidably be confirmed in the conclusion, that there must exist an external world. For the receptivity is a mere passive faculty, (See principle ix.) It cannot, as such, produce the materials of which our sensible ideas consist; nor can the spontaneity do this; for its action is not the producing something from nothing, it is merely connecting. (See principle x.) Hence, by mere spontaneity and receptivity alone we could not arrive at any ideas at all; for even the materials of which imaginary ideas are composed, cannot be produced by either of those faculties, and must therefore be given †. But whence could they be given, if there was nothing existing without us? So far, then, is this doctrine of Kant from leading to the conclusion, that no external world exists, that it affords the strongest reasons to conclude the very reverse.’

Mr. N. having thus obviated these objections, proceeds agreeably to his arrangement, to point out the influence which Kant’s principles may have on science in general, and on religion and morals in particular.—In treating the former part of this subject, Mr. N. endeavours to show how far the opinions of the philosophical sects before mentioned are just, and how far erroneous. Here the reader will find several ingenious and acute observations. The changes which Mr. Kant’s principles will probably produce in our present systems of metaphysics, are, in the judgment of the author, the three following:

* See Anal. Rev. vol. 20th, p. 149.

† Professor Kant proves, that the existence of the external world is sufficiently secured by immediate consciousness.—How?—this will be shown at another time; for it lies not within my plan to prove any thing, but only to explain and to obviate hasty objections.’

P. 156. First, 'they will most effectually remove the faults which lie concealed in their very foundation; for,' says he, 'these systems are altogether built, as I have just shown, on the supposed knowledge of material and immaterial objects, and the resemblance between our ideas and the things: the consequence of which has been, that the mind became transformed, either into matter, or a simple spirit; but, according to Kant, we know nothing of the things themselves; we have, therefore, no shadow of reason to say, that the thing called mind is extended and in matter, or simple and a spirit.'

P. 157. 'The second influence will be, that as the foundation gains strength by this reform in our views of things, so the superstructure, the philosophy of the human mind, will profit by being rescued from the sophistical inferences that have been made from false premises.'

P. 159. 'The third beneficial consequence of the Kantian principles is, that after the field occupied by the phenomena of the mind is cleared of what does not belong to it, they will explain how to cultivate its various provinces to most advantage.'

Having specified the probable effects of Kant's principles on our present systems of metaphysics, he, in the next place, directs the attention of the reader to their influence on morals considered as a science.—After remarking, that the foundation of all moral science is the freedom of the human will, and asserting, that the great argument on which the hypothesis of necessity is built cannot be shaken without resorting to Kant's principles, he proceeds to inform us of the manner in which that philosopher has treated this subject.

P. 173. 'First,' says Mr. N. 'he shews, that the notion of a free will involves no contradiction, and that it, therefore, is strictly conformable to all the logical rules concerning the essential qualities of a sound and good notion; secondly, he endeavours to prove, that the above notion is not only allowable, but is grounded in facts, that cannot be denied.'

The former proposition Mr. N. endeavours to prove thus:

P. 174. 'The notion of a free will,' says he, 'is not contradictory; for although it is beyond all doubt, that every human action, as an event in time, must have a cause, that cause another cause, and so on, *ad infinitum*; yet it is certain, that the laws of cause and effect can have a place there only where time is, for the effect must be consequent upon the cause. But time, as well as space, are not properties of things; they are only the general forms under which man is allowed to view himself and the world (see Principles xii to xxvi.) It follows, therefore, that man is not in time and space, although the forms of his intuitive ideas are time and space. If man exist not in time and space, he is not influenced by the laws of time and space, among which those of cause and effect hold a distinguished rank; it is, therefore, no contradiction to conceive, that, in such an order of things, man may be free.'

By this argument he attempts to demonstrate the possibility of human liberty of action. His arguments adduced to prove, that freedom of will is not only possible, but also really exists, involves the knowledge of too many previous circumstances, to admit of an abridgement, fully intelligible and comprehensive.— Our readers, however, will perhaps be able to form some idea of it from the following statement. The general proposition he enumerates thus. ‘ The human will is determined by practical principles of reason; therefore it is free.’ A practical principle of reason, says the author, has not its origin in experience; it can be represented and formed by reason only; it cannot be an object of sense, and therefore cannot reside among the sensible phenomena. Hence the idea of a practical principle stands uninfluenced by the world of phenomena; but our will is determined by this idea; hence our will is determined by something that lies beyond the reach of the causes and conditions of these phenomena; it is, therefore, independent of the natural law of the phenomena, which is that of ‘ cause and effect. But such independence is freedom; hence our will is free.’ This is nearly the substance of Mr. N.’s boasted argument in proof of philosophic liberty.—Having discussed this preliminary question, Mr. N. proceeds to give a sketch of Kant’s notions regarding the science of morals in general. He begins with observing, that

P. 177. ‘ The common nature of moral principles, taken together and comprehended in one position, will contain the most essential characteristics of all moral precepts, and must properly take its place at the head of them all, and, on that account, be called a first principle of morals.’

He then delineates that train of reasoning, by which Mr. Kant discovered his first moral principle.—His general argumentation on this subject appears to us to involve notions of moral obligation, which, if not positively false, are at least very contestible.— To Kant’s moral principle, as expressing an obligatory precept, there can be no material objection offered. It is this, ‘ act according to those principles only, of which thou canst will, that they ought to become the general laws of conduct among all reasonable beings.’ But we can discover nothing in this precept, which can in the least degree entitle it to that character of superior excellence, which Mr. N. has assigned to it. Having compared this first principle of Kant’s with the great moral principles of some other philosophers, he proceeds to show how the Kantian system may affect our belief in the immortality of the soul, and the existence of the Deity. He introduces the subject with stating professor Kant’s argument in favour of immortality, which for the gratification of the philosophic reader’s curiosity, we shall endeavour to abridge. It proceeds thus:

The highest good, which is the union of complete virtue and happiness, is not practically possible without virtue. Complete virtue, therefore, must be possible, otherwise the highest good cannot be possible; which is absurd. But complete virtue cannot be attained but by continued progress towards it *ad infinitum*: and continued progress *ad infinitum*, implies endless existence.—

Therefore

Therefore the possibility of the highest good involves the possibility of an immortal existence. An uninterrupted or continual progress towards a perfect observance of the moral law is possible, says Mr. N., for if this progress be impossible, the moral law cannot be realized, and is impossible; and to practise the moral law would, on this hypothesis, be to practise something impossible. But to assert that any moral law cannot, even by continued advancement, be completely fulfilled, would be to destroy the fitness of things in the moral world.—‘ Now as we are bound by reason to suppose our progress in virtue will be infinite, and as this progress cannot be made unless the same person continues its existence, it follows that the highest good is practically possible, only on condition of man's immortality.’

P. 225. ‘ The Kantian argument in favour of immortality, therefore, stands thus :

- ‘ 1. Immortality cannot be demonstrated, because it is no intuitive object.
- ‘ 2. The contrary of immortality cannot be demonstrated, because it would be demonstrating something of which man can have no intuition, that is, no knowledge*.
- ‘ 3. In favour of immortality we have sufficient subjective reasons, but not a shadow of subjective reason against it.’

Our author now proceeds to adduce Mr. Kant's argument in favour of a Deity, which, as it is instituted on nearly the same principles with the preceding, we forbear to state. He concludes thus :

P. 232. ‘ The influence which Kant's philosophy in general, and particularly his arguments concerning the Deity and the immortality of the soul, may have on religion, is that it secures these two important objects against all manner of demonstrations, which have done more mischief in the moral world than even fatalism. There is no demonstration possible, either for or against the existence of any of these important objects. For we have no intuition of them, and if we have no intuition we can demonstrate nothing. Besides, if Kant's principles are well understood, we shall not say, that we are as certain of the existence of the Deity and immortality, as we are of our own existence. We have no such certainty on this head; for of both objects we have no knowledge, but only notions; but from mere notions of things we can derive no certainty that the things really exist. Moreover, by thus destroying improper arguments, which never fail to produce scepticism, room is made for a rational belief, which, although it be not the highest degree of conviction, yet is perfectly sufficient to make us strive after virtue, and to leave us an opportunity of becoming virtuous from disinterested motives. For even to believe in a Deity supposes a regard for the moral law, and it is only he that will not relinquish that law, that can

* In the extract of principles, I have shewn, that by our reason, intellect, and sensitive faculty, we can know only objects in time and space, among which immortality cannot be reckoned.

sincerely believe in a God. The physical world can of itself give no information of a God; it is a collection of causes and effects, where every cause has another cause *in infinitum*. And though we are led by it to a first cause, yet it is the moral nature of man alone, which teaches us that the first cause is a moral being, that is, a God'.

We have now presented our readers with as copious an analysis of this singular production, as the nature of the work would permit. As the author professes to delineate merely a sketch of Keant's system, reserving the arguments which support it for subsequent publications, it would be ungenerous in us to assail the principles in their present defenceless state, as it also would be precipitate were we to pronounce a decided judgment without hearing the evidence. Were we, however, from the evidence before us, and our present convictions, to deliver our opinion, with submission to the future correction of the author by reason and argument, we should state it thus.—Mr. Kant, the author of the system here delineated, possesses considerable talents for metaphysical investigation. The principles here extracted evince patient industry, and profound thought. Capable of the utmost efforts of abstraction, he has laboured to establish truth on the firm basis of arguments which should be universally evident.—But together with these qualifications, essential indeed to the character of a metaphysician, he frequently discovers an entanglement of understanding, a defect of penetration, and a confusion of intellect. Bewildered, as it would seem, in the intricate mazes of metaphysical abstraction, he sometimes reasons justly from assumed and disputable principles, and at other times deduces illegitimate conclusions from incontestable premises. A previous attachment to certain hypotheses seems in one or two cases to have inclined him to draw theories from his principles, which the laws of just ratiocination will not authorize. His object, however, in undertaking his inquiries, is truly noble.—It is worthy of a great philosopher, and indicates a large and comprehensive mind. The mode also which he adopted in the prosecution of his inquiries is correct and philosophical. We cannot, however, assent to several of his hypotheses as here stated. His theory of sensation, perception, and the existence of external things we cordially subscribe to; his doctrine of categories appears to us useless and perplexing; his moral hypotheses we conceive chargeable with error, and his argument in favour of immortality we think incontestibly involves a *petitio principii*, and proceeds in a circle.

In justice, however, to Mr. Kant, it is our duty to acknowledge, that when we impute to him, in certain cases, a confusion of ideas, it may be ascribable not to him, but to the immethodical and vague manner in which Mr. N. has in some instances exhibited the argument. Yet it becomes us to return our acknowledgements to Mr. N. for this effort to promote the advancement of real science and rational philosophy: and considering the disadvantages a foreigner has to encounter in clothing his sentiments on so abstruse a subject in an English dress, we think

think he has, on the whole, executed his task with very considerable success. While we long for that illustration of the Kantean system, which he has here promised, we sincerely wish that the reception of this volume by the philosophic public may be such as to encourage him to complete his intended plan. M. J.

NOVELS.

ART. III. *Edward.—Various Views of Human Nature, taken from Life and Manners, chiefly in England.* By the Author of *Zeluco*. In two Volumes. 8vo. 1115 pages. Price 16s. in boards. Cadell and Davies. 1796.

To render the adventures of a faultless monster interesting, has hitherto baffled the art of our ablest novelists, though, not confining themselves to the delineation of life and manners, as they arose before them, they ventured into the poet's ideal world, allowing fancy to form new combinations of character.

In the present instance, however, such are the *various views*, which Dr. Moore wishes to give of *human nature*, that the history of *Edward* is but the slender thread on which a variety of different incidents are strung, to exhibit, in uncommon situations, caricatured characters.

Edward, with all his fine qualities born with him, is still, on the whole, a feeble character; yet so good, so virtuous, and so courageous, that he mounts, with steady step, from a work-house, forming, *en passant*, friendships with lords and ladies, to the possession of love and fortune. His virtues, which ought ever to be the case with the *innate* virtues of a gentleman, are merely tried by prosperity, and he discovers his parent at the critical moment of fate, to spare him the confusion * of entering into any profession.

Chance, indeed, is eminently the friend of this hero, on *all* occasions; he knocks down a mad dog, with a piked-staff, that fortunately was left in the avenue, and gains the heart of his mistress. The same good luck had previously enabled him to discharge his obligation to the friends who fostered him, by bringing him, accidentally, to their house, at midnight, just in the nick of time to save them from robbers, in the very act (true stage effect) of presenting a pistol.

Compelled, however, as we are, to point out the defects of this work, considered as a whole, yet we assure our readers that they will find many detached passages very dramatic and amusing. The conversations are sprightly, a vein of common sense runs through them, and many remarks, on life and manners, are pointedly made.

The best supported character is that of the man who lived to—eat, Mr. Barnet. We shall introduce him to our readers.

VOL. I. P. 12.—* The forlorn condition of this poor boy, destitute of father, mother, relation, or protector, so strongly awakened the humane feelings of Mrs. Barnet, that her thoughts were divided between him and her own child for the remainder of the way; and when she arrived at her own house, after giving her husband a particular account of every thing relative to the establishment of his daughter, she began the history of the work-house boy; but she had not

* See Smollet's *Peregrine Pickle*—“Spars me the confusion of the honey and oil.”

proceeded far, when Mr. Barnet hastily rung the bell, to know whether dinner was near ready, saying, "that he had eaten little or nothing since his breakfast, and, indeed, not a great deal then, owing to the carelessness of the maid, who had not put butter enough upon the toast." "Why did you not order her to make some with more, my dear?" said Mrs. Barnet. "Because," replied he, "I did not observe it till I could eat no more; so that upon the whole, I made a very uncomfortable breakfast."

"I am sorry for it," said Mrs. Barnet; "but I hope you have had something since."

"Very little," replied he; "for I was put so out of humour with the toast, that I have had little or no appetite until now."

"That is provoking, indeed," said Mrs. Barnet, in a sympathising tone of voice. "But here comes the dinner, and, I trust, you will now be able to make up for the loss of your breakfast." "I wish to God, my dear, the fish be not overdone," cried Mr. Barnet, fixing an alarmed look on the dish.

"Pray do not terrify yourself," replied Mrs. Barnet; "the fish is done to a moment; and the veal, as well as the beans and bacon, seem admirable—allow me to help you."

Mrs. Barnet accordingly helped her husband to every thing she knew he liked, which he, being a man of few words, particularly at meals, accepted in silent complacency. After having amply indemnified himself for the misfortunes of the breakfast, and having attempted, in vain, to swallow another morsel, he looked with benignity at his wife, and said, "I really wish you would eat a little bit yourself, my dear."

"I believe the parting with our sweet girl has entirely deprived me of appetite; it is not in my power to eat much; but, if you please, I will drink a glass of wine with you."

"I will just take one draught more of ale first; I believe there is but one other draught in the tankard."

Mr. Barnet having finished his ale, "Upon my word," said he, "this ale is excellent—and now, my dear, I am ready to join you in a glass of wine.—Here, my dear, is your very good health, with all my heart, not forgetting our dear Louisa."

After Mr. Barnet had drank a few glasses more, and praised the port as sound, and stomachic, and of a good body; "I am glad to see you here again, my dear," said he; "they may talk of the comforts and conveniences of London, as they please, but I think there is no place where one finds every thing so neat, and so clean, and so comfortable, as in one's own house here, and at one's own good, warm, snug fireside."

Mrs. Barnet, desirous of interesting her husband in the poor boy, thought this a good opportunity, and, after expressing her own satisfaction in the thoughts of his finding home so agreeable, she proceeded in the following terms: "Yet, my dear, in the midst of those comforts, which Providence has so bountifully bestowed upon us, it is impossible not to feel uneasiness, in reflecting on the numbers of our fellow-creatures, who, instead of those conveniences, which we enjoy, are fain, after fatigue and labour, to seek a little refreshment and repose upon straw, in cold uncomfortable habitations, and from scanty provisions! The fine boy, whom I already mentioned, was going from a work-house,

work-house, to the miserable cottage of a wretched old woman, who had no natural interest in him, and——”

“Here Mrs. Barnet stopped, because she perceived that her husband had fallen asleep.

“The following day they had visitors, and Mrs. Barnet found no proper opportunity of mentioning to her husband the boy, in whom she felt so strong an interest. The day after, she was again prevented by the following accident:—A large company were invited to dine on turtle, at an inn in the village. This dinner was given by a gentleman, whose interest in the county Mr. Barnet opposed, of course, he was not invited to the feast; but the inn-keeper, who had private reasons for cultivating the good will of Mr. Barnet, and knew by what means that was to be most effectually obtained, gave him to know, that a copious basin of the turtle should be sent to him.—Mr. Barnet, having prepared himself for the occasion, by a longer airing than usual, was waiting, with impatience, for the accomplishment of the inn-keeper's promise, when he was informed, that, in conveying the soup from the inn, the servant had stumbled, and spilt the rich cargo on the ground. This melancholy accident affected Mr. Barnet so deeply, that his wife plainly perceived it would be vain to expect that he should, for that day at least, think of any body's misfortune but his own.”

M.

ART. IV. *A Gossip's Story, and a Legendary Tale.* By the Author of *Advantages of Education.* In two Volumes. 12mo, 451 pages. Price 7s. sewed. Longman. 1796.

“Example moves, where precept fails,
And sermons are less read than tales.”

IT requires but little knowledge of the human mind to discover, that the most effectual method of giving instruction, is by interesting the imagination and engaging the affections. Reason conveys the knowledge of truth and falsehood, but, while it shows us the *means* of attaining happiness and avoiding misery, it must awaken sentiment and feeling before it can operate as a motive to action. If novels, romances, and fables, be held as an inferior and insignificant species of literary composition, it must be by those who have paid little attention to the human heart: principles are disseminated and propagated, by writings of this nature, with peculiar facility and effect: they fall into the hands of the young, whose minds, unoccupied by previous impression, are ductile, and whose feelings are susceptible and ardent. Superior writers begin to be aware of this truth, and seem inclined to rescue, from the hands of the illiterate and the interested, this obvious and popular method of influencing the sentiments and opinions of the rising generation, by whom reform, whether moral or political, must be effected.

The writer of the present production, without attempting those higher investigations of principle and action, which exercise the understanding, and stimulate its dormant faculties, is yet entitled to praise.

In a simple, interesting, and well-written story, are exemplified the unhappy consequences, which result from false views of life, in a mind, though amiable and ingenuous, yet destitute of vigour or stability; solicitous to excel, and desirous to be happy, but sinking under fancied evils,

evils, and destroying it's own peace, by the very means which it takes to secure it.

‘I have looked through life,’ says the author, ‘with deep attention, and foresee no evils likely to ensue from impressing upon the minds of youth, as soon, and as deeply as possible, just notions of the journey they are about to take, and just opinions of their fellow-travellers.

‘The world is truly described as a mutable scene, and man as a variable being, whose virtues are mingled and blended with errors and imperfections. Conscious of our own failings, we ought to be indulgent to the faults of others.

‘Upon the basis of mutual wants, general imperfection, and universal kindred, should the fair structure of candour and benevolence be erected.’

Such is our author’s morality. The principle, upon which her story chiefly turns, is that of displaying the *small causes* which too often destroy matrimonial felicity, and domestic peace; in the enumeration of which, unaffected good sense and humanity are manifested. The Legendary Tale, the poetry of which does not rise above mediocrity, contains a gothic history of heroic friendship and generosity. Several smaller pieces of poetry are interspersed throughout the work.

V. V.

MEDICINE. SURGERY.

ART. V. *Observations on the Diseases of the Army in Jamaica; and on the best Means of preserving the Health of Europeans, in that Climate.* By John Hunter, M.D. F.R.S. Fellow of the College of Physicians, and Physician to the Army. The second Edition, with an Appendix. 8vo. 342 pages. Price 6s. in boards. Johnson. 1796.

THESE judicious observations were made, while the author had the care of the military hospitals in the island of Jamaica, which was from the beginning of the year 1781 to May 1783.

The introduction contains some sensible remarks on the situation, appearance, climate, and produce of the island. From these we are led to the causes of sickness and mortality among soldiers and europeans in this climate. We are told, (p. 12) that ‘the disorders, that prove fatal to soldiers, and europeans in general, in the West Indies, are of two kinds, namely fevers and fluxes. They are the concomitants of armies in all parts of the world, but in tropical climates they rage with peculiar violence. There appears to be an intimate connection between them, for they are frequently combined together, often interchange with each other, and it rarely happens that one is epidemic without the other. They would seem to depend upon the same cause, perhaps differently modified. The fevers are similar to what have been called marsh, and remittent fevers; but more formidable in their attack, quicker in their progress, and much more fatal in their termination, than what are seen in Europe. They proceed from the same cause, noxious exhalations from wet, low, and marshy grounds. That such vapours are a cause of fever, has been confirmed by repeated experience and observation, in all parts of the world.’

The

The production of such noxious vapours, the author says, depends upon the concurrence of three circumstances, heat, moisture, and decayed vegetable or animal matter. The heat of tropical climates will not, he asserts, alone produce fevers; simple moisture he also says is harmless in so far as relates to the production of fevers; and dead vegetable and animal matter only emit noxious vapours when in a state of corruption, for which a certain degree of heat and moisture is requisite. The operation of the whole, however, evidently produces these diseases.

P. 16.—‘ If,’ says he, ‘ any doubts be entertained, that the exhalations from wet and marshy grounds are the causes of fevers in Jamaica, attention to the following facts cannot fail to remove them. Ships lying at Port Royal, with their men in perfect health, on moving higher up the harbour, either opposite to Kingston, Rock Fort, or beyond them, and taking their stations in any of these places, have in a few days become sickly. The men have been seized with fevers, owing to the low swampy lands along the shore, and at the head of the harbour, from which last the exhalations are carried every morning towards the ships, when the regular sea breeze sets in, as is sensibly perceived by the bad smell which accompanies it. In the year 1782, two frigates moored at the head of the harbour, to guard against an attack in that quarter, were obliged to leave their station in a fortnight, on account of sickness, though few of their people had been permitted to go on shore during that time. The ships of war do not go so high up to take in their water, but, the place being wet and swampy, it commonly happens that the men employed in filling the water casks are taken sick, either at the time, or a few days after; and there are examples where, out of sixty or seventy men sent on that duty, not one has escaped a fever.’

There are other circumstances which give additional force to the primary causes, such as the too free use of rum; the pernicious effects of which Dr. H. supposes, in some measure, to originate from its weakening the powers of digestion in the stomach, and the constitution in general; but more particularly from the excesses and irregularities which are committed in the state of intoxication. Fatigue of body, hard labour, bad or scanty diet, long fasting, and distresses of mind of every kind, are also highly pernicious.

After these remarks, the author considers the precautionary means which ought to be employed in sending troops to the West Indies, and such as tend to the preservation of their health in that climate. His observations on these points are judicious and valuable.

The detail of the loss of men in this unhealthy climate affords a shocking picture of the fatal consequences of war, and of the mischievous and absurd custom of sending new raised men to these countries.

P. 57.—‘ An average of the number of sick during three years and an half, in which are included the convalescents, gives 1-3d of the army unfit for service, at the time of the greatest sickness, and 1-8th, at the time of the least sickness. The average of deaths annually upon the whole, is nearly one in four, and of discharged men about one in eight, which together make the loss 3-8ths of the whole.

‘ In less than four years, there died in the island of Jamaica 3,500 men; those that were discharged amounted to one half of that number;

ber, which make in all 5,150 men, lost to the service in that short period of time, from the climate and other causes of mortality, without a man dying by the hands of the enemy.'

The fevers which prevail in Jamaica, we are here informed, are principally of the intermittent or remittent kinds, but 'the latter are both the most frequent and most fatal.' The common manner in which the disease shows itself is this :

P. 63.—' There is uneasiness with languor, followed by a sense of chillness or cold shiverings, which are soon succeeded by great heat, particularly in the palms of the hands and forehead; head-ach, great loss of strength, sickness at stomach, and frequently violent vomiting. Phlegm, or what was eaten at the last meal unchanged, is first brought up, and afterwards bile, yellow, or greenish. The pulse is quick, and at first small; it soon becomes full but is seldom hard. There is not unfrequently much pain in the small of the back, or a sense of soreness in some of the limbs, which is sometimes diffused all over the body, as if it had been beaten and bruised. Restlessness, great anxiety, oppression at the breast, and frequent sighings, are common symptoms, and sometimes rise to such an height, that the sick appear to labour greatly in their breathing. There is not however any difficulty in distinguishing those symptoms, from laborious respiration depending upon a local affection of the lungs. In the latter the difficulty of breathing is uniform; whereas in the former, both the expirations and inspirations will for two or three times together be natural and easy, and immediately after become laborious and unequal, and so on alternately. The vomiting is sometimes constant and violent, especially in the worst kind of the disease; and the blood being frequently in a dissolved state, is forced into the stomach, and thrown up, forming what has been called by the Spaniards the *black vomit*. The blood is said sometimes to tinge the urine and saliva, and even to issue from the pores of the skin; none of which appearances I have ever seen; though in the most unhealthy parts of tropical climates, when diseases are aggravated by the fatigue and hardships attending troops on actual service, they are reported to occur, and not unfrequently. As the heat increases the face gets flushed, the senses are more affected, and the patient often becomes either wild and delirious, or drowsy and lethargic. These symptoms, after a time, are succeeded by a sweat, which is often profuse, and gradually procures an abatement of the fever.'

The whole of the symptoms that occur during the progress of this fever seem to be clearly and distinctly related, without any regard to the theoretical opinions that have been maintained.

In the cure, the author says, no disease requires more speedy assistance, the efficacy of the remedies chiefly depending on their early exhibition. The plan of treatment here advised, is to begin with saline purgatives, such as *natron vitriolatum*, *magnesia vitriolata*, &c. and after a few stools have been procured and a remission is observed, the bark is to be thrown in, either in the solid form, or in that of infusion. James's powders were found to be the most useful remedy for relieving the symptoms during the paroxysms, and promoting the remission. They also tended to keep the body open. Saline draughts and opiates have been found necessary for abating the nausea and retching. Wine

in moderate quantities is likewise to be had recourse to. Dr. H. did not find that bleeding or vomiting was useful in this disease.

These are the means upon which Dr. H. seems to have depended in the cure of this disorder.

In this part of the work the author has introduced some useful regulations for the management of sailors, on their arrival in these climates.

The examination of our author into the nature and causes of the remittent fever is acute and ingenious. The common opinions respecting this disorder are combated with much strength of reasoning. The author, however, though in some measure successful in overturning other doctrines, modestly declines proposing any in their place. 'If I should be asked,' says he, 'what explanation can be given of the phenomena of fever, I am ready to acknowledge my own ignorance.' He afterwards, however, briefly states what he conceives to be the proper mode of investigating this subject. And in what is here advanced on this point, there is much valuable observation, accompanied with many interesting and instructive facts. The circumstances described in the dissections of Mr. John M'Colme of persons who died of this fever also deserve the attention of inquirers on this curious subject.

Doctor H. comes next to intermittent fevers, which he tells us 'prevail most during the most healthy part of the year, whereas in the rainy season, and for some time after, the remittent fevers are most predominant, as if both depended upon the same cause acting at different times with more or less violence.'

On the mode of cure of these fevers, it will be unnecessary to enter fully after what has been already said respecting the remittents; we shall however notice one part in which the author suggests the use of *calomel*, a mode of practice which seems lately to have been successfully employed in the West Indies.

P. 169.—'For some years past,' says doctor H., 'intermittents have been more frequent in, and about London, than formerly. Since my return from Jamaica, I have often joined mercurials to the bark in the treatment of such fevers, when they have proved obstinate, and with good success. The preparation made use of was *calomel*, which was sometimes given in the quantity of 3 or 4 grains along with 15 or 20 grains of jalap, so as to prove purgative; but more commonly in smaller doses, and by itself at bed-time, so as to keep the body only moderately open. For this purpose one or two grains every night, or every other night according to circumstances, were generally sufficient, while the bark was given in the usual way, during the intermissions of the fever. The mercurial gave new efficacy to the bark, and this treatment often proved successful. It is probable a similar practice might succeed in the West Indies, though I have no experience of it.'

In treating of dysentery, the doctor remarks, (p. 174,) that 'there subsists an intimate connection between the remittent fever and this disease, in Jamaica; the one frequently changes into the other, and the two diseases are often complicated with various degrees of violence. In some cases the dysentery ends in a fever, though it happens much oftener that the fever terminates in a dysentery, especially among the common soldiers.' There are, he also observes, 'various degrees of violence in the disease, from slight gripings with frequent slimy stools,

stools, to the most excruciating pains in the bowels, incessant straining, profuse discharge of blood, great fever, and sudden prostration of strength.

Our author's plan of cure in this disease seems to rest pretty much upon the same principles as in the remittent fever. The particular symptoms are, however, to be managed by particular remedies, which the doctor judiciously points out.

The morbid appearances of the bowels on dissection in this disorder are well described, and are worthy of the consideration of practitioners in warm climates, as well as those of our own country.

The colic, or dry belly-ach, which is next described as a disease occurring among soldiers in West Indian climates, seems to approach very nearly in its symptoms, progress, and consequences to the *colica pictonum*.

The leading object in the cure of this disorder, our author conceives to be, the procuring a free passage by overcoming or removing the spasm and contractions of the bowels, which he supposes to be the causes of the obstinate constipation. This purpose seems to have been answered most effectually by means of calomel and rhubarb.

In tracing the cause of this complaint, Dr. H. has displayed much ingenuity and closeness of observation. We have doubts, however, whether the disease *always* arise from lead being introduced into the body, though we are convinced that it frequently originates from that cause.

After describing some other disorders to which soldiers are exposed in Jamaica, the doctor concludes his work by some sensible and important hints for a better mode of taking care of the sick of armies in that and the other West Indian islands.

It will only be necessary to add after this account of the work, that it is written in a very clear and perspicuous style, and that the author appears to have been properly attentive to collect and establish useful facts, rather than to introduce conclusions which rest upon conjecture or unsatisfactory evidence.

ART. VI. *Memoir on the medical Arrangements necessary to be observed in Camps; the Means of rendering the Clothing of Soldiers proof against Moisture; of promoting Cleanliness and Regularity; and of preventing the Introduction or spreading of infectious Diseases. Respectfully submitted to the Consideration of his Royal Highness the Duke of York.* By Robert Somerville, Surgeon of the First Battalion of the Rothsay and Caithness Fencibles, commanded by Sir John Sinclair, Bart. 8vo. 126 pages. Price 3s. in boards. Egerton. 1796.

To this memoir, sir John Sinclair has prefixed some hints concerning the state of the camp formed at Aberdeen in 1795, and introduced a few observations on encampments in general; with an investigation of the ancient dress of the scottish highlanders.

That the clothing of the soldier should be warm and convenient cannot be disputed, though too little regard seems to have been paid to these points by military men.

Intro. p. v.—' I thought it necessary, therefore,' says sir John, ' in my two battalions of fencibles, instead of the philibeg and the belted plaid, to adopt the *tnous*, which had been formerly worn by the scottish highlanders, and seemed to me particularly convenient for a soldier.'

a soldier. Perhaps there is at present too great a diversity of dress in British military establishments, every colonel following his own fancy, particularly in new corps: it might not be amiss therefore, to appoint a board of general officers to consider the subject, and to form some regular plan, not only as to the clothing itself, but also in regard to the manner of its being paid, as it would be infinitely better to have it voted separately, as the militia is, than mingled with the other accounts. It would be of the utmost consequence also, if the regimental shoes, instead of being supplied by the colonel, were purchased by the men themselves, under the inspection of their officers: in the one case a contractor makes them as small as possible, and of very bad materials, so that they neither fit well, nor can they last: and there is nothing more injurious to a soldier on a march, than to have his feet cramped by tight shoes. The stockings should be strong and warm; and if possible, the men should all be made to wear flannel shirts, particularly in the colder seasons.'

The *bell tent*, when improved by some contrivance for the free admission of fresh air, he also thinks would be a shape highly convenient and useful.

As Sir John conceives that it will be necessary after the present war, to keep up a larger peace establishment, he suggests the following hints.

Intro. p. viii.—' Camps are undoubtedly the best schools for learning a soldier his duty. Example, emulation, and the more rigid discipline kept up there than in common quarters, are all in favour of encampments. It is therefore to be hoped, were peace to be declared tomorrow, and were it even more likely to be permanent than can at present be looked for, that neither encampments, nor occasionally the assembling of considerable bodies of men together, would be given up.'

' If such a plan were to be adopted, it is submitted, whether some proper places ought not to be fixed upon in different parts of the kingdom, and *entrenched camps* formed at each. An entrenched and regular camp is in every respect superior to an open one. The men are more under command, they can be more easily prevented from wandering about and plundering the neighbourhood, the ditches will drain the camp, whilst the earthen mound around it not only prevents the tents from being blown down, but also shelters the troops even in the most boisterous weather. Entrenched camps, in the neighbourhood of London, might, perhaps, be so situated as to contribute to the defence of the metropolis, without the possibility of their being made of any service to the enemy.'

In concluding his observations we are told, (Intro. p. xviii.) ' that a man can no more become a real soldier in a few weeks or months, than thoroughly master, in so short a space, of any other trade. Young men therefore, ought to be regularly trained to war, from an early period of their life, as to any other art. Hence military academies seem to me as necessary, as universities for law, or medicine, and that we shall never be able to have a sufficient number of skilful officers, or at least to stand in competition in that respect, with the warlike nations on the continent, unless such seminaries as that of Woolwich, are established in different parts of the kingdom, where all the young men destined to defend their country, may have the foundations laid

of knowledge in the art of war, previous to their entering into the service.'

That this conclusion may be true in part we shall not deny; but judging from recent circumstances, we do not think it true to the extent which the author supposes. It is evident that men become *good* soldiers much sooner than has been generally imagined.

Military academies are, we believe, notwithstanding the above authority, neither so necessary nor quite so useful as those of law and medicine; nor do we wish to see seminaries of this kind established all over the kingdom for the purposes of instruction in the mischievous art of war. To us indeed it seems, that sir John would have been much more usefully employed, in recommending advantageous plans, and exploring new principles upon which the waste acres of Britain might be successfully improved, than in devising schemes for the extension of military institutions.

The inquiry concerning the antiquity of the *trews*, or highland dress, is more curious than useful, and indeed seems to have little to do with the subjects of the present tract. They who are interested in this investigation may, however, find some ingenuity of remark in this part of the performance.

We come now to Mr. Somerville's memoir on the medical arrangements necessary in camps. From the arrangement pursued by the author, it would, however, be impossible for us to give any analysis of his paper. The particular purposes which he appears to have in view, are probably these: 1st. The means most necessary for preserving the health of soldiers in camps. 2d. The most advantageous methods of restoring it when they are diseased.

Under these heads the whole of what the author has attempted might have been easily and perspicuously considered; but he has followed a very different method; that of dividing the whole into sections, which from their being so numerous, and many of them trifling, render the work not only tedious but unintelligent.

With regard to the matter, it must be observed, that it is frequently useful and important, though by no means new. Mr. S. has in general judiciously collected the most pertinent and necessary observations, regulations, and cautions, concerning the subjects of his memoir, from those writers who have treated of them in a more copious and extensive manner. Though his aim is evidently conciseness, in our opinion he sometimes passes over circumstances which might have been advantageously introduced.

We shall now make an extract or two in order to show the manner and execution of the author's performance. On 'messes and dressing of food' he says,

P. 16.—' As soon as a regiment has taken the field, the soldiers composing it should be divided into regular messes, consisting of not more than five or six men each. The usual way of dividing them into messes of *ten*, *twelve*, or even sixteen men each, is liable to many objections. It is seldom, indeed, that a sufficient degree of harmony prevails among so many men to render their mess comfortable; to which may be added, that a large mess is always productive of less comfort, and more dirt, than a small one: when these circumstances are maturely considered, the balance will be found to lean considerably to the side of small messes.'

‘ In all cases, where butchers meat constitutes a bulky or essential part of the food of the privates, whether in camp or elsewhere, they should be obliged to boil, and make soup, or barley broth of it: and for that purpose, barley should make a part of the stores in every camp; an article, which at the same time that it is cheap and easily obtained, forms a rich and valuable nourishment.

‘ Our reason for proposing to boil, and make soup of butchers meat is, that, when dressed in this manner, it is not only more easily digested than that which is toasted, but the soup or broth, made from the boiling, forms a valuable and nourishing article of food; which under proper management, makes the allowance go much farther than it would otherwise do.

‘ When fresh fish constitutes the principal part of the food of soldiers, especially the different kinds of white fish, it should always be made into fish and sauce; as, when dressed in that way, it is not only a very agreeable food, but the *sauce* or soup, made by the boiling, adds greatly to its value.

‘ Where either salt fish or salmon is used, however, it should be boiled in sea water, which not only saves the expence of salt, but also renders the food more agreeable; even very old salt beef is improved, and rendered more palatable, by first steeping, and afterwards boiling it in salt water.

‘ We have been more particular upon the article of boiling, and making soup in camps, not only from a conviction of its forming a better food than does the ordinary way in which fish and butchers meat are dressed amongst soldiers; but also from a certainty that something considerable is gained by the practice.

‘ It is surprising to see the aversion which the generality of soldiers have to the boiling of meat, or the conversion of it into broth or soup; when left to themselves, they always prefer roasting both their fish and butchers meat, a practice which ought to be discouraged; as roasted meat not only forms a heavier meal than that which is boiled, but is at the same time more expensive and unprofitable.

‘ When soup or broth is properly made, the men are able to dine almost entirely upon that dish, with the addition of bread, and perhaps, a small part of the meat. In that way a considerable part of the butchers meat will remain to be eaten cold at the next meal; whereas, had the same quantity of meat been roasted, the whole would have been eaten up at once, the men at the same time being worse served, and nothing remaining for a future meal.’

The laws for preserving order in military hospitals are judicious.

p. 76.—‘ i. No card-playing, nor gaming of any *kind* to be allowed in the hospital.

‘ ii. No spirits nor strong malt liquor of any kind to be brought into the hospital.

‘ iii. No article of food to be used but such as may be directed by the surgeons.

‘ iv. No women to be admitted into the hospitals, except nurses, &c.

‘ v. None of the healthy men belonging to the troops to be allowed to enter the hospital on any pretence whatever.

‘ vi. No hospital patient to be allowed to go abroad without leave from the surgeon or his mate.

- vii. No victuals to be dressed in the hospital.
- viii. No clothes to be washed in the hospital.
- ix. No wet linen to be dried in the hospital.
- x. No hospital nurse to be allowed to act as a washer-woman.
- xi. Every nurse or attendant who disregards these regulations, or who is guilty of drunkenness, or encouraging the patients to drink, to be punished and discharged.'

From these passages the reader will be enabled to judge of the nature of Mr. S.'s undertaking. It would seem to be useful as a kind of out-line, by which the military officer and medical practitioner may in some degree be directed in their management of camps and military hospitals.

ART. VII. *Observations on the Causes of Distortions of the Legs of Children, and the Consequences of the pernicious Means generally used with the Intention of curing them; with Cases to prove the Efficacy of a Method of Cure invented and practised only by T. Sheldrake, Truss-Maker to the Westminster Hospital, and Mary-le-Bone Infirmary.*

8vo. 95 pages and four plates. Egerton. 1794.

THE address to the public, which is prefixed to these observations, will best explain the views and intentions of the author's performance.

p. iii.—‘ The *profession*, in which I have passed my life having afforded me many opportunities of seeing that those diseases which require mechanical assistance are often improperly, and, more frequently, inadequately treated; and the opportunities I have had of acquiring information on such subjects, having given me the means of making important improvements in several parts of my art, few apologies can be necessary for publishing an account of what I have proved to be of superior utility in the treatment of such diseases as have come under my observation. The following pages relate to diseases which have either been abandoned as incurable, or, generally, left to the care of quacks or nurses; and, in consequence, there are few who do not know, and none who have not seen many instances of persons, who have become cripples from mismanagement or neglect.

‘ The cases are few, but remarkable on account of the success with which they were treated: for that success I have endeavoured to account, by explaining the principles on which that treatment was founded, in hopes that this publication may be the means of preserving others from the effects of similar diseases: from the known liberality with which every improvement is received, I feel a confidence, that this will meet with all the encouragement it shall be found to merit.’

In this *refining* age almost every mechanical art is dignified with the title of *profession*, as we here find it applied to the business of truss-making, and probably with just as much propriety as to many others.

The author tells us, (p. 2,) that ‘ one of the most important branches of this art, as well on account of the frequency of the diseases it is intended to remedy, as the imperfect manner in which they are now treated, and the consequences of that treatment as it may affect the future situation of the patient, is that of curing distortions in the legs of children: these, and their consequences, must be obvious to every observer.

observer, but it may be necessary to enquire into their nature and causes, as well as the principles on which they have usually been treated, in order to shew the importance of those improvements which will be explained in the course of this work.

‘ All those distortions, to which the legs of children are liable, may be reduced to three classes, viz. such as are caused by the unnatural shape of one or more bones; such as are caused by the improper combination of two or more bones; and those in which the two former causes are combined in the same subject.’

On the causes of club-foot we must observe, that though disproportion between the uterus and it’s contents and peculiarity of position of the foetus in utero, may have some share in producing the effect, they do not appear to be adequate to the whole. There would seem to be a *morbid disposition* in the bones of such patients, which renders them easily acted upon by other powers, such as those above mentioned by our author.

In a foot wholly clubbed at birth, the author says, the *variations* from the natural one are chiefly these: the sole is turned upwards and inwards, so that the under part of the toes will be visible, the outer and upper part downwards; so that if the child could stand, it would be upon the side, and some portion of the superior part of the foot, instead of the sole.

After examining the several methods by which this complaint has hitherto been attempted to be cured, and the various instruments which have been employed for the purpose; he comes to his own, which, we are told, is by substituting ‘ a spring, so adapted to the nature of the distortion, that, when bound upon the limb, its action will draw the deformed parts into their natural situation, and that, when it is necessary to allow of motion in the limb, that motion, by increasing the reaction of the spring, accelerates the cure: this effect,’ continues he, ‘ is directly contrary to what has been experienced from the common instruments that have been used for the same purpose.’

In the following part of this pamphlet, Mr. S. recurs to the causes of the disease. The compression of the foetus in utero he thinks may ‘ deprive the exterior muscles of the foot of all power of moving, and in consequence of much of their power of contracting themselves, on which much of their capacity for motion depends; the contractile power of the flexor muscles is proportionably increased; and, in consequence, the foot is incapable of resuming its natural situation after the compression is removed.’ P. 20.

‘ Voluntary muscular motion,’ he continues, ‘ at least so much of it as relates to loco motion, seems to depend upon this principle; every set of muscles which act upon any part in a peculiar manner are equal in power to their antagonists, and every action is performed by connecting volition with the muscles proper to produce it; the first action is counteracted by transferring volition to the antagonists in their turn, and, so long as it can be thus equally transferred from one to the other, the natural form of the parts will be preserved, and their actions properly performed: but if by any accident, the peculiar action of any muscle is impeded, the corresponding action of its antagonist is increased, and this inequality of action will continue to increase till the impediment is removed: upon due consideration it will therefore appear, that this effect is produced by the compression of the foetus in

uterus, and the child is born with his feet distorted by contraction of all the flexor muscles of the foot.'

From this theory, he concludes that the cure ' must be effected by extending the contracted muscles, by increasing the power of those which have been diminished, and thus restoring that equilibrium which always exists between the flexor and extensor muscles in the natural state : this cannot be done,' he says, ' by bending, twisting, or binding the feet in any particular position, (the methods commonly employed) but by applying externally an elastic power, so adapted to the existing state of the parts, as to render the extensor muscles of the foot, with such assistance, something more powerful than the flexors, without producing absolute permanent extension : ' by this method, he thinks, ' the feet will be stimulated to action, that action will increase the effect of the elastic bandage applied, and accelerate the restoration of the parts to their natural state.'

The author speaks with more diffidence of the removal of incurvations of the bones of the legs. The principles of cure which he lays down are, however, the same in these cases, as in those of the former kind.

On the nature and treatment of inflections of the knees he is more full, and many of his observations are deserving of attention. He seems, however, both in this and the other parts of his tract, studiously to avoid giving any information respecting the construction and particular nature of his bandages.

We understand that these observations were printed some time ago, but not published till lately, which explains the date of the title page.

A. R.

POETRY. THE DRAMA.

ART. VIII. *Poems*, by Robert Southey. Sm. 8vo. 220 pa. Pr. 5s. in boards. Bristol, Cottle ; London, Robinsons. 1797.

OUR readers will immediately associate with Mr. Southey's name the epic poem which he lately published, *Joan of Arc* (see our Rev. Vol. xxi, p. 71). From that difficult and dignified species of composition he has descended to amuse himself with these easier and more artless strains ; and we are happy to remark, that the same lively fancy, the same delicacy of sentiment, the same melodious flow of language, which marked that rapid production, and diverted the attention, perhaps, from some censurable defects, may be distinguished in the little volume which now lies before us. It opens with the following simple sonnet :—P. 2.

' With wayworn feet a pilgrim woe-begone
 Life's upward road I journeyed many a day,
 And hymning many a sad yet soothing lay
 Beguil'd my wandering with the charms of song.
 Lonely my heart and rugged was my way,
 Yet often pluck'd I as I past along
 The wild and simple flowers of Poesy,
 And as besem'd the wayward Fancy's child
 Entwin'd each random weed that pleas'd mine eye.
 Accept the wreath, BELOVED ! it is wild

Art.

And rudely garlanded ; yet scorn not thou
 The humble offering, where the sad rue weaves
 'Mid gayer flowers its intermingled leaves,
 And I have twin'd the myrtle for thy brow.'

Next follows an historical poem, in varied measure, entitled *The Triumph of Woman*, founded on the third and fourth chapters of the first book of Esdras. Mr. S. has done justice to the subject, and followed the original with as much accuracy and as little superfluous embellishment as could be expected.

While numerous are the bards who degrade their talents with chanting the song of Flattery, and disdain to celebrate the charms of Freedom, it gives us pleasure that Mr. S. has recalled our attention to the sorrows of our fable brethren, and tuned his harp to the mournful accents of the african. Six sonnets on the slave-trade are introduced by a short preface, in which he laments, that the enthusiasm of those who once disfused the west-indian productions was of so transitory a nature ; and in which he conceives the only remaining alternative for the abolition of the traffic, to be the introduction of maple sugar, ' or the just and general rebellion of the negroes.' The fifth is a spirited sonnet on a prospect of the latter ; a dreadful prospect ! Some of our readers will prefer the following picture of a patient african : P. 35.

SONNET III.

Oh he is worn with toil ! the big drops run
 Down his dark cheek ; hold—hold thy merciless hand,
 Pale tyrant ! for beneath thy hard command
 O'erwearied Nature sinks. The scorching sun,
 As pitiless as proud Prosperity,
 Darts on him his full beams ; gasping he lies
 Arraigning with his looks the patient skies,
 While that inhuman trader lifts on high
 The mangling scourge. Oh ye who at your ease
 Sip the blood-sweeten'd beverage ! thoughts like these
 Haply ye scorn : I thank thee, gracious God !
 That I do feel upon my cheek the glow
 Of indignation, when beneath the rod
 A sable brother writhes in silent woe.'

Of the Botany-Bay eclogues, the first is peculiarly sweet ; poor Elinor ! she is Penitence itself ! The others exhibit in more familiar language the situation and employment of our transports on that distant shore. Though the poetry of this volume is miscellaneous, an air of melancholy pervades the whole. The ' Monodrama of Sappho' and the ' Hymn to the Penates' are enriched with classical allusions ; in the poems ' Donica' and ' Rudiger,' Mr. S. has successfully imitated the simplicity of the ancient english ballad ; and we doubt not but many a reader, in perusing the tale which follows, will sigh over the distresses of ' poor Mary the maid of the inn.'—P. 163.

M A R Y.

‘ Who is she, the poor maniac, whose wildly-fix’d eyes
 Seem a heart overcharged to express ;
 She weeps not, yet often and deeply she sighs,
 She never complains, but her silence implies
 The composure of settled distress.

‘ No aid, no compassion the maniac will seek,
 Cold and hunger awake not her care :
 Thro’ her rags do the winds of the winter blow bleak
 On her poor withered bosom half bare, and her cheek
 Has the deathy pale hue of despair.

‘ Yet cheerful and happy, nor distant the day,
 Poor Mary the maniac has been ;
 The traveller remembers who journeyed this way
 No damsel so lovely, no damsel so gay
 As Mary the maid of the inn.

‘ Her cheerful address fill’d the guests with delight
 As she welcomed them in with a smile :
 Her heart was a stranger to childish affright,
 And Mary would walk by the abbey at night
 When the wind whistled down the dark aisle.

‘ She loved, and young Richard had settled the day,
 And she hoped to be happy for life ;
 But Richard was idle and worthless, and they
 Who knew him would pity poor Mary and say
 That she was too good for his wife.

‘ ’Twas in autumn, and stormy and dark was the night,
 And fast were the windows and door ;
 Two guests sat enjoying the fire that burnt bright,
 And smoking in silence with tranquil delight
 They listen’d to hear the wind roar.

“ Tis pleasant,” cried one, “ seated by the fire side
 “ To hear the wind whistle without.”
 “ A fine night for the abbey !” his comrade replied,
 “ Methinks a man’s courage would now be well tried.
 “ Who should wander the ruins about.

“ I myself, like a school-boy, should tremble to hear
 “ The hoarse ivy shake over my head ;
 “ And could fancy I saw, half persuaded by fear,
 “ Some ugly old abbot’s white spirit appear,
 “ For this wind might awaken the dead !”

“ I’ll wager a dinner,” the other one cried,
 “ That Mary would venture there now.”
 “ Then wager and lose !” with a sneer he replied,
 “ I’ll warrant she’d fancy a ghost by her side,
 “ And faint if she saw a white cow.”

“ Will Mary this charge on her courage allow ? ”

His companion exclaim'd with a smile ;

“ I shall win, for I know she will venture there now,

“ And earn a new bonnet by bringing a bough

“ From the elder that grows in the aisle.”

“ With fearless good humour did Mary comply,

And her way to the abbey she bent ;

The night it was dark, and the wind it was high,

An as hollowly howling it swept thro' the sky

She hiver'd with cold as she went.

“ O'er the path so well known still proceeded the maid

Where the abbey rose dim on the right,

Thro' the gate-way she entered, she felt not afraid,

Yet the ruins were lonely and wild, and their shade

Seem'd to deepen the gloom of the night.

“ All around her was silent, save when the rude blast

Howl'd dismally round the old pile ;

Over weed-cover'd fragments still fearless she past,

And arrived in the innermost ruin at last

Where the elder tree grew in the aisle.

“ Well pleas'd did she reach it, and quickly drew near

And hastily gather'd the bough : When the sound of a voice seem'd to rise on her ear,

She paus'd, and she listen'd, all eager to hear,

And her heart panted fearfully now.

“ The wind blew, the hoarse ivy shook over her head,

She listen'd,—nought else could she hear.

The wind ceas'd, her heart sunk in her bosom with dread,

For she heard in the ruins distinctly the tread

Of footsteps approaching her near.

“ Behind a wide column, half breathless with fear,

She crept to conceal herself there :

That instant the moon o'er a dark cloud shone clear,

And she saw in the moon-light two russians appear,

And between them a corpse did they bear.

“ Then Mary could feel her heart-blood curdled cold !

Again the rough wind hurried by,—

It blew off the hat of the one, and behold

Even close to the feet of poor Mary it roll'd,—

She felt, and expected to die.

“ Curse the hat ! ” he exclaims “ nay come on and first hide.

“ The dead body,” his comrade replies.

She beheld them in safety pass on by her side,

She seizes the hat, fear her courage supplied,

And fast thro' the abbey she flies.

POETRY.

• She ran with wild speed, she rush'd in at the door,
 She gazed horribly eager around,
 Then her limbs could support their faint burthen no more,
 And exhausted and breathless she sunk on the floor
 Unable to utter a sound.

• Ere yet her pale lips could the story impart,
 For a moment the hat met her view;—
 Her eyes from that object convulsively start,
 For—oh God what cold horror then thrill'd thro' her heart,
 When the name of her Richard she knew !

• Where the old abbey stands, on the common hard by
 His gibbet is now to be seen.
 Not far from the road it engages the eye,
 The traveller beholds it, and thinks with a sigh
 Of poor Mary the maid of the inn.'

ART. IX. *Passages selected by distinguished Personages, on the great Literary Trial of Vortigern and Rowena; a Comi-Tragedy, "Whether it be—or be not from the immortal Pen of Shakspere?"* Vol. II. 12mo. 104 pa. Price 2s. Ridgeway. 1796.

THOUGH the trial of Vortigern and Rowena is over, and the sentence of condemnation passed, the public may still be amused with this continuation of ingenious imitations of the style of Shakspere in delineations of modern characters. The humour and spirit of the former volume (of which see an account in our Rev. Vol. xxi, p. 526) is happily preserved in the present. We copy a few specimens.

P. 17. " B—p of R—R.

— " I mette the prattling ABBOTTE of Glastonburie, just as he had gotten the thorne i'the fleshe by meddling more busilie with the lawe than the gospelle ! and though a preacher of obedience passiue in other men, he bore the smart of his own sufferings after the manner of the priesthoode—intolerantlie !—He was clothed in lambe-skin throughout, signifying I wotte, that he should become belle-washer to the reverend flock.—Journieing a little onward, I espied me the counterfeit resemblance of his worshippe, fagotted at the public market croffe, in full pontificalibus !—Marrie, quothe I, my neighbours, but this looketh like a burninge shame, to make ye of such combustible HOLINESS, a lighte to lighten the gentiles !"

P. 321.—Genuine.

P. 55. " Duke of Q—s b—y.

" That can be no other than the *compte Falsteinberg*, who still wears the gaie doublette of youthe, for having wrestled so long with gaffer Time without a falle ! He hath so beshattered the optical nerve of his nether eye, by gazing beautie from it's countenance, that it latelie went out like a small lighte in a strong wind !—Nowe puts he more confidence in women, and but little in princes, thinking hereby to leade a life that is uprighte, and christian-like ! Although infirmities manifolde do beset him, the milke of human kindnesse flows so rounde his weather-beaten harte, that when the ballance of his

frail account is strucke, his follies shall weigh but as a feather,
light against him!"

P. 34.—Genuine.

P. 57. "The P— of ——.

" If I'm apparent heire to sov'raigne power,
Why not my lordlie wille ride paramounte
O'er all the narrowe limmites of mens mindes?
Owing to nought obedience, who, like me,
Can *woman's* shiftinge weaknessles controule—
To fonde allegiance bende her yielding harte,
In adoration, or in feare?—From her
Let tribute first in *love* be duellie paide,
A fruitful homage nexte, in fighes, and teares!"

P. 1.—Not Genuine.

P. 68. " Miss K—P—L.

" How it has chanced, that loftie *Arefyne*
Her colde, and virgin course so long hath helde,
None truly can devise. With airie pride
Her wilde and light-hued tresses still do flowe
In plaieful luxurie adown her necke,
Enticing everie eye to wanton thither!
Surelie a creature formed and featured thus,
Should be enforced to leave the common-weale
Some little semblance of her lovely selfe!
Yet is her harte so icicled around,
That not the wooing breathe of all her slaves
Can thawe one frozen figh, or grace her cheeke
With one soft smile which *Love* might call his owne!"

P. 20.—Genuine.

P. 75. " Rev. Dr. R—N—D—P.H.

— " Looke ye, sirs! as a man of holie life and conversation,
I doe expecte to be entreated with all priestlie reverence!—I'll
take the finnes of no *frail fleshe* in christendom more than what I
bear alreadie.—I delivered the *pacquet royalle* with my own handes,
and saw it *booked*, ' by the whole dutie of manne! '—Touchinge the
golden coinage of our sov'rain liege, I know nought—for by the masse
if it did journie with me it chinked not! That I placed this *pacquet*
in the right roade to salvation, is true as lighte! let those who did
pervert it to purposes of darknes therefore be responsible.—If the
worlde, putting ' *faith in my goode workes*, ' do believe me, " well!"—
If not, I pleade my *benefitte of clergy*!"

P. 12.—Genuine.

P. 84. " Duchefs of N—T H—B—D.

" Well maie *Northumbria's* race in soothe be proude
Of this puissante partner of their chiefe!
Whate'er in mortal dignitiē there be,
Sans question it adorne her lovelie browe,
Besuiting well the diadem she weares.
But high o'er this so gracefullie doe peere
The simpler virtues of domestique life,
That soone the titled eminence is loste
In admiration of the *fairer WOMAN*!"

P. 49.—Genuine.

ART. X.

ART. x. *Scotland's Skaith; or, the History O' Will and Jean: or, true a Tale!* together with some additional Poems, by the Author of the Harp. Embellished with elegant Engravings. Second Edition. 8vo. 46 pa. 3 plates. Price 3s. Edinburgh, Guthrie; London, Kearsley. 1795.

THE author of this very beautiful and affecting ballad is Mr. Hector Macneill; it is surely unnecessary on our part, to offer any elaborate commendations on a short poem, ten thousand copies of which, sold in the space of five months, have already established and circulated it's reputation through the kingdom. It's object is, by exhibiting in the form of an artless tale, a very melancholy example of intemperance, 'to retard the contagion of so dangerous an evil.' The consumption of ardent and corrosive spirits is increased to such destructive abundance among the lower classes of society, that we fear many a picture of calamity might be drawn—and drawn, alas! too faithfully from scenes in real life. The engravings to this ballad are neatly executed, and very appropriate; to such as are unacquainted with Mr. Macneill's poetry, the following little ballad will be acceptable.

‘ The WEE THING; or, MARY of CASTLE-CARY. A Ballad.

‘ Saw ye my wee thing?
 Saw ye mine ain thing?
 Saw ye my true love down on yon lea?
 Cross'd she the meadow
 Yestreen at the gloaming?
 Sought she the burnie whar flow'rs the haw tree?
 ‘ Her hair it is lint-white;
 Her skin it is milk-white;
 Dark is the blue o' her saft rolling ee;
 Red, red her ripe lips!
 And sweeter than roses:
 Whar could my wee thing wander frae me?
 ‘ I saw na your wee thing,
 I saw na your ain thing,
 Nor saw I your true love down by yon lea;
 But I met my bonny thing
 Late in the gloaming,
 Down by the burnie whar flow'rs the haw tree.
 ‘ Her hair it was lint-white;
 Her skin it was milk-white;
 Dark was the blue o' her saft rolling ee;
 Red ware her ripe lips,
 And sweeter than roses:
 Sweet ware the kisses that she gae to me!
 ‘ It was nae my wee thing,
 It was nae my ain thing,
 It was nae my true love ye met by the tree:
 Proud is her leel heart!
 Modest her nature!
 She never loo'd ony, till anee she loo'd me.’

‘ Her

“ Her name it is *MARY* !
She’s frae *CASTLE-CARY* :
Aft has she sat, when a bairn, on my knee :—
Fair as your face is,
War’t fifty times fairer,
Young bragger, she ne’er would gie kisses to thee!

“ It was then your *MARY* ;
She’s frae *CASTLE-CARY* ;
It was then your true love I met by the tree
Proud as her heart is,
And modest her nature,
Sweet ware the kisses that she gae to me.”

“ Sair gloom’d his dark brow,
Blood-red his cheek grew,
Wild flash’d the fire frae his red rolling ee !—

“ Ye’s rue fair, this morning,
Your boasts and your scorning :
Defend ye, fause traitor ! fu’ loudly ye lie.”

“ Awa wi’ beguiling,
Cried the youth, smiling—
Aft went the bonnet ; the lint-white locks flee !
The belted plaid fa’ing,
Her white bosom shawing,
Fair stood the lov’d maid wi’ the dark rolling ee !

“ Is it my wee thing :
Is it mine ain thing !
Is it my true love here that I see !”—
“ O *JAMIE*, forgie me ;
Your heart’s constant to me ;
I’ll never mair wander, dear laddie, frae thee !”

ART. XI. *The Waes o’ War: or, the Upshot o’ the History o’ Will and Jean.* In Four Parts. 8vo. 30 pages. Price, 1s. Edinburgh, Guthrie; London, Kearsley. 1796.

THE melancholy situation in which poor Will Gairlace and Jeanie Miller were left in the preceding ballad has excited the compassion of some kindred bard; and in the poem which now lies before us, after a variety of distresses which each suffered in separate adventures, they are once again brought to ‘smile round the canty ingle,’ tell to each other the tale of their sorrows, and live among their little ‘bairnies,’ with comfort and content. Of the simplicity and elegance with which this continuation is drawn up, let the reader judge from the following extract: p. 27.

“ Chang’d I am,” figh’d Willie till her ;
Chang’d, nae doubt, as chang’d can be !
Yet, alas ! does Jeannie Miller
Nought o’ Willie Gairlace see !”

“ Hae

- Hae ye markt the dews o' morning
Glittering in the sunny ray,
Quickly fa', whan without warning
Rough blasts cam, and shook the spray ?
- Hae ye seen the bird fast fleeing
Drap, whan pierc'd by Death mair fleet ?
Then, see Jean, wi' colour dieing
Senseless drap at Willie's feet !
- After three lang years affliction
(A' their waes now hush'd to rest,)
Jean ance mair, in fond affection,
Clasps her *Willie* to her breast.
- Tells him a' her sad—sad sufferings !
How she wander'd, starving poor.
Gleaning Pity's scanty offerings
Wi' three bairns frae door to door !
- How she serv'd—and toil'd—and fever'd,
Lost her health, and syne her bread ;
How that Grief, whan scarce recover'd,
Took her brain, and turn'd her head !
- How she wander'd round the county
Mony a live-lang night her lane !
Till atlast an angel's bounty
Brought her senses back again ;
- Gae her meat,—and claise,—and filler ;
Gae her bairnies wark and leär ;
Lastly, gae this cot-house till her,
Wi' four sterling pounds a-year !

ART. XII. *William and Ellen, A Tale.* 12mo. 22 pages.
Price 6d. Reynell. 1796.

A DISMAL tale of love and murder, most dismally told ; as the reader will easily perceive from the following dismal stanzas.—The cruel Irvin having slain the fair Ellen, William, her fond lover, pursued him with desperate revenge. Irvin ran away ; but, p. 17.

- At length he strop'd as lank as death,
And William lank as he ;
Prepar'd to fight as grim as ghosts ;
A horrid sight to see !
- Their bodies scarr'd, and scratch'd, and hard,
They scarce a clout had on ;
Their hair and beards were rough and long,
Their feet as hard as horn.'
- P. 18. ' They to it go, now cut and slash,
With all their might and main ;
They tilt and strike, they thrust and fight,
Upon the Tartar plain.'

ART. XIII. *Original Miscellaneous Poems.* By Edward Atkins
Harrop. 12mo. 132 pages. Price 6s. Dilly. 1796.

THIS volume is ushered in by a pretty numerous list of subscribers, and is very neatly printed on wove-paper. The poems are too evidently the production of a juvenile author, and have not much originality of thought, or liveliness of imagery. The following Address to the Rose is simple and artless. P. 9.

- Go, lovely rose, thy station choose
In Laura's peaceful breast :
- Droop, fragrant flow'r, should she refuse
To grant thee thy request.
- Tell her, from me thou cam'st, and try
Her bosom to inflame.
- Fade, shou'd no gently heaving sigh
Escape at Petrarch's name !
- But shou'd her yielding bosom heave,
And sighs proclaim her kind ;
- 'Mid violets sweet thyself I'll weave,
Her temples fair to bind.
- There, orient flow'r, in fragrant state
Enthron'd her charms bedeck ;
- Proud as thou droop'st, 'twill be thy fate
To die upon her neck !

Mr. Harrop has occasionally neglected grammatical accuracy, for the sake of rhyme or measure, as p. 103.

• But now thy tyrant reign shall last no more,
For from my heart thine arrow I have tore.'

P. 122. 'There Turkish pomps in glitt'ring splendor rise,
And Mosque and Minaret in grandeur vies.

P. 122. 'The moon had fled, and Sol's resplendent ray
In length'ning shadows gradual stole away.'

We forbear to enlarge the list of inaccuracies, but recommend it to the author, to hang up his harp for the present.

ART. XIV. *A Collection of English Songs, with an Appendix of Original Pieces.* Small 8vo. 205 pages. Price 3s. 6d. sewed. Elmsly. 1796.

THE taste of the age for these miscellaneous collections is evinced by the number of them which appear; the present is principally formed of songs written in the seventeenth and eighteenth centuries. Our readers have probably seen the greater part of them, among the poems of Cowley, Ben Jonson, Prior, Cotton, Garrick, &c.; some few are interspersed, the production of more modern authors, Sheridan, Mrs. Barbauld, Mrs. Radcliffe, Miss Burney, &c. 'The elegant collection,' says the editor, Mr. A. Dalrymple, 'accompanying Dr. Aikin's Essay on Song writing, is well known; but several excellent pieces having escaped his research, I was many years since, induced to make an addition of some, which I thought strongly painted natural images.'

images, and were not destitute of poetical merit.' As the editor of this collection has thus, as it were, coupled it with that which Dr. Aikin published some twenty years ago: we think it necessary, lest any of our readers should form an estimate of the one by the merits of the other, to inform them, that the present contains no such elegant introductory essays as those which enrich the doctor's collection; that it is totally destitute of that classical arrangement which he formed; and that it contains many poems, rising so little above mediocrity, that we doubt not but his correct taste would have rejected them without hesitation.

' Song-writers,' says the editor in his preface, ' in general extend their songs to too great a length, and all the parts are seldom equally finished; I have, without scruple, taken the liberty to expunge whole stanzas.' We question how far such a liberty is warrantable: authors suffer so much alteration of appearance under the mangled mutilated form, in which they are sometimes introduced to us, that we scarcely know them again, and the '*disiecti membra poetæ*,' never fail to excite our compassion. This volume contains an appendix of original pieces, selected from a bulky manuscript of the editor's deceased brother, lieut. col. James Dalrymple; they are chiefly humorous, and satyrize the fashions of the day. The following is a favourable specimen: p. 6 of the appendix.

PROPOSALS TO THE LADIES.

- When the wise-ones incline t' examine the sun,
They call a smok'd-glass to their aid,
Thus ev'ry danger of blindness they shun,
So soften'd his rays by the shade.
- Our ladies have now adopted this plan;
How much we their goodness should prize!
In place of the moveable skreen of a fan,
They *veil* with a *curtain* their eyes.
- We now, without risk, their lustre may view,
Contemplate their charms at our ease,
From feature to feature the chace may pursue,
And fix, on which ever we please.
- For think not 'tis form'd of a close-wov'n stuff,
No malice their bosoms cou'd move!
Far from it, 'tis thin and transparent enough
To shew the mild graces we love.
- But hard for each possible case to provide,
Since many freebooters are found,
By lifting the head, or a peep o' one side,
Some eye-shots continue to wound.
- I've thought of a scheme; I humbly propose
Such wicked designs to defeat:
A pair of black spectacles plac'd on the nose
Will render our safety compleat.'

E. D.

ART.

ART. xv. *The Prejudices. A Comedy, in five Acts.* By B. Frere Cherensi. 12mo. 118 pa. Hereford, Walker; London, Chapman. 1796.

THAT a foreigner should attempt a comedy in the English language, is unusual and adventurous; it excites curiosity, and no doubt creates a claim to indulgence. In the present instance, however, Mr. C. has afforded us but little opportunity for the exercise of it; he is so complete a master of our language and idiom, that we confess ourselves unable to detect those gallicisms which might have been expected. With regard to characters and incidents, a foreigner has no claim to the indulgence which we should refuse to a native.

The object of this comedy is to hold up those prejudices to ridicule and contempt, which wealth, pedigree, and profession may inspire; which frequently interrupt the harmony of conversation, check familiarity of intercourse, and occasionally prompt us to sacrifice the feelings of our nature to the imperious fashion of the world. As the character of Dr. Goodall is consistent, our readers may judge of its nature from his mode of interference to prevent a duel between Lord Delvil and Charles Wealthy:—p. 50.

SCENE—*The Park.*

Enter CHARLES.

Charles [solus.] Here is the spot where one of us will most likely meet his final doom. Melancholy alternative! either to die vanquished by the hands of a villain, or, victorious, to fly my native country, leaving far behind the dearest treasure of my heart. But, could I tamely submit to see her in the arms of that intriguing lord!—May the bolt of heaven strike me, if he possesses her, while I have a spark of life in me!—Yet, the case was not so desperate. I have many hopes left. I fear I have been too hasty. This should have been my last resource. I begin to wish I had not sent him the challenge. But, hark! he is coming—so away with reflection. Now the sword must decide the contest.—Heavens! 'tis the doctor.

Enter GOODALL.

Goodall. Mr. Wealthy, why so early?

Charles. Doctor, I was—

Goodall. Come, my friend—I'll save you the confusion of a falsehood, by informing you, that I am acquainted with the reason of your coming hither.

Charles. Sir, what do you mean?

Goodall. On this spot you are going to fight a duel.

Charles. Fight a duel!

Goodall. Yes, sir, and lord Delvil is your antagonist.

Charles. How came you to be informed—

Goodall. Ah! Charles; let me first ask, how you came to take so rash and so criminal a resolution?

Charles. Well, doctor, to tell you the truth, I wish I had not been so hasty; but now it is too late to retract.

Goodall. And, why too late?

Charles. The challenge is sent, and I expect his lordship here every moment to answer it.

Goodall.

• *Goodall.* And so, because the crime is not perpetrated, it is too late to prevent its being committed.—Excellent reasoning this!

• *Charles.* What's to be done, if my honour forbids me to follow the path reason points out?

• *Goodall.* There is no honour in committing a crime.

• *Charles.* The fighting a duel may appear a crime in the eyes of cold and dispassionate reason: and, were the notions of mankind to be regulated by the dictates of that monitor, by them I would cheerfully abide. But it is the prejudices of the world which have erected the tribunal of honour, and from that tribunal no gentleman can appeal.

• *Goodall.* And should you slay your adversary, do you think your conscience would acquit you of the guilt?

• *Charles.* I fear not.

• *Goodall.* What then? With reason, conscience, and religion, pleading their own cause, you would give your verdict in favour of duelling, because vindictive and bloody-minded men have chosen to call it an honourable practice!—Mistaken man!

• *Charles.* Well, doctor, say what you will, your reasons are most excellent; but, never will I deserve or suffer myself to be branded with the infamous appellation of coward.

• *Goodall.* Then go, sir, and fight the duel—Lead afterwards your Fanny to the altar, with hands imbrued in the blood of a fellow-creature—and bear, how you can, the idea, that this sweet, innocent, harmless girl, is become the wife of a murderer!

• *Charles.* A murderer! sir.

• *Goodall.* Yes, a murderer—Not hurried away by the momentary impulse of passion, but one, who has premeditated the crime, and perpetrates it in cold blood.

• *Charles.* Ah! doctor, what a picture you have drawn!—I shudder at the thought.

• *Goodall.* Yet, sir, there is another method of sacrificing to your idol—honour.

• *Charles.* For God's sake, name it—nothing can be so horrible as what you have mentioned.

• *Goodall.* It is to receive yourself the mortal stab—to be carried home in excruciating pain—to behold around your bleeding body your aged parent, in deep and sullen despair, and your disconsolate mother—

• *Charles.* Ah!

• *Goodall.* Whose tears, cries, and lamentations, will wring your heart. Both of whom, by your death, will be deprived of the only comfort left to their old age—Then will be brought (too deeply afflicted to weep) your tender, loving Fanny—

• *Charles.* Oh! spare me, doctor, it is too much.

• *Goodall.* Pale, almost lifeless, to take a last kiss on your cold hand, and to hear your last farewell.—And you will depart this life with the horrid certainty, that she will soon follow to the grave your wretched parents, leaving behind your old friend to mourn his losses, and to lament that the care he took of your education was not bestowed on a worthier object.

• *Charles.*

‘Charles. Doctor, you have appalled my strongest resolution.—Wretch that I am! to escape so many complicated horrors, but by the sacrifice of my honour.

‘Goodall. There is no dishonour in doing the thing that is right.—O! Charles! the greatest of all heroism is to persevere in the path of conscious rectitude, unshaken by the scoffs and prejudices of this misjudging world.

‘Charles. But, sir, am I tamely to apologize to lord Delvil, whom I know to be a villain. How I should despise myself for such meanness!

‘Goodall. My young friend, you are the aggressor, and it is reasonable the apology should come from you.—He is coming.—Allow me to deliver it in your name, and, I promise you, that not a mean or unbecoming expression shall escape my lips. Here he is.—Charles, in the name of our friendship, I entreat you to be calm.’

There is not much variety of incident in the comedy before us, nor will the reader feel himself perplexed with unravelling any complicated plot. The characters are supported without extravagance; that of Caroline Sidney interests us from its goodness and too credulous simplicity. The play contains no flights of fancy, but it may be perused with pleasure by many, with advantage by more.

ART. XVI. *Arviragus. A Tragedy.* (Never performed). By the Rev. William Tasker, A. B. 12mo. 68 pages. Price 2s. Exete, Trewmans. No date.

MR. Tasker has undertaken to support the character of Arviragus in his maturer years, and in the plenitude of his power, which in its early opening state, together with that of his brother Guiderius, has already been sketched by the masterly hand of Shakspere:

They are as gentle
As zephyrs, blowing below the violet,
Not wagging his sweet head; and yet as rough,
Their royal blood enchaufed, as the rudest wind,
That by the top doth take the mountain pine,
And make him stoop to the vale.

It will be acknowledged, that this is an arduous and aspiring trial of Mr. T.’s strength. In their infancy, these sons of Cymbeline were stolen from their royal parent by Belarius, a banished nobleman; they were ‘hous’d i’ the rock,’ and trained up for twenty years, unconscious of their birth. Shakspere has shown them to us, following their ‘mountain sport,’ and on an invasion by the romans, issuing from the cavern where their valour and activity so long had languished, and rescuing the aged Cymbeline from captivity. A short time subsequent to the death of their father, the proud spirit of these youthful princes prompted a revolt from roman oppression, and the treacherous assassination of Guiderius having compelled his brother to retire into Winchester, he there defended himself with valour and success. At this interesting moment the

tragedy before us opens ; a council sits in the tent of Arviragus, to debate on a summons of surrender, just brought by a messenger from the roman camp. P. 3.

‘ MAYOR OF WINCHESTER.

‘ Most mighty monarch ! pardon thy true servant,
If, with a trembling voice, I dare dissent,
Dreading the horrors of destructive war.
No city, and no nation on the globe
Has yet been able to withstand the arms
Of Rome’s united legions : how shall we,
Cut off from all resources, few in number,
Confin’d in narrow limits, fight ‘gainst famine ?
What if our walls, like those of kindred Troy,
Were built by Gods, impenetrably firm.
Yet walls are scaleable, and hunger chills
Heroic ardour : Frown not then, O king !
*I*sdain all slavish acts, born a free Briton :
But terms of peace, if fair and honourable,
If such can be obtain’d, let us accept ;
Thereby to stop th’ effusion of more blood,
And spare the lives of faithful citizens.

‘ ARTHMAIL.

‘ I rise with indignation, mighty chief !
To hear such coward counsel bateily urg’d
By doating age. Ye gods ! can britons doubt
What conduct to pursue, when foes surround,
And storms of war loud thunder at our gates ?
I am no orator, profuse of words ;
My rhetoric lies in my strong arm and spear.
If all the soldiers boldly feel like me ;
Let us not bear the slow decline of famine,
But, while our nerves are firm, and sinews strong,
Throw wide our city gates—rush all amain,
And cut with swords a passage thro’ the foe.

‘ CATHBERT.

‘ My soul congenial burns with Arthmail’s fire,
And I, with ardour emulous, approve
His bold design : and to my daring thought
For answer, let our haughty foes receive
A flight of arrows levell’d at their hearts !

‘ ARVIRAGUS.

‘ What thanks, my noble youths ! may suit such merit,
And early presage of heroic worth ?
When time requires, your virtue shall be tried.
Old man ! to thee a cautious praise is due :
‘Tis hope’d thy accents are sincere, nor lurks
The traitor under hoary locks—the sum of things
Demands immediate and well-weigh’d resolves.
Before great acts, counsel deliberate
Becomes the monarch for his people’s safet

But when the general voices war determine,
 A vigorous execution is requir'd.
 Ourselves the peaceful sceptre will lay by,
 And grasp the sword and spear, and hold the shield,
 Pre-eminent in danger, as in state.
 Our foes are come clandestine on our isle,
 Under fair friendship's guise, and unsuspected.
 Had we fore-known their daring fleet's approach,
 Beacons had blaz'd o'er all our coasts, and all
 Our lesser states had rush'd with one accord,
 And driven th' invaders headlong to the sea ;
 As erst they did, when mighty Julius came.
 He, whose brave legions never knew repulse,
 Who reign'd triumphant o'er the vanquished globe,
 First learnt to tremble at the British arms,
 And fled * with tarnish'd laurels back to Gaul.
 Nor could the nation's conqueror subdue
 Our free-born fathers ; 'till he sow'd dissention
 Among the chiefs, conquering by art not arms.
 For know, that Britain, world within itself,
 While her brave sons shall mutually accord,
 May hurl defiance to the world at large.'

We have selected these, as perhaps *the least unanimated* speeches of the play ; but if our readers should unluckily recollect the high-toned enthusiastic eloquence of Gustavus Vasa to the men of Sweden among the mountains of Dalecarlia, or the speeches of Cato and Sempronius in the senate at Utica, he may not unwillingly transport himself from the war-council at Winchester, to the hills of Sweden or the shores of Africa. The stanzas extracted from his ode to the warlike genius of Great Britain, published at the end of *Arviragus*, give rather a more favourable idea of Mr. T.'s talents for poetry, than we are enabled to form of his dramatic powers from the tragedy before us.

D. M.

SHAKSPEARE PAPERS.

ART. XVII. *An authentic Account of the Shaksprian Manuscripts, &c.* By W. H. Ireland. 8vo. 44 pages. Price 1s. Debrett. 1796.

THIS publication ought to have been entitled, Young Mr. Ireland's humble Confession of high Crimes and Offences against the Republic of Letters, in impudently attempting to impose upon the world forged manuscripts as the genuine productions

* Julius Cæsar, by his own account, was very much baffled in his first attempt to invade Britain ; but Lucan (who was a favourer of Pompey) in his *Pharsalia*, says, that Cæsar actually fled from the invaded island—his expression is very strong :

" *Territa quæfitis ostentat terga Britannis.*"

of the pen of Shakspeare. This confession gives a full and true account of the manner in which this *very ingenious* young man acquired his wonderful talent—of the tricks and lies which he invented, to obtain credit to his imposture—and of his success in imposing upon his father and many other respectable persons. An anecdote, for which, however, we have only young Mr. I.'s word, affords a singular example of the power of credulity.

P. 16.—‘ Amongst other gentlemen who came to view the manuscripts were Dr. P——r, and Dr. W——n. I was in my father's study at the time; they passed the highest encomiums on the stile of the papers in general; and I particularly well remember, after having heard read the *Profession of Faith*, one of them used the following words to my father, “ Mr. Ireland, we have very fine things in our church service, and our *litany* abounds with beauties, *but here is a man has distanced us all.*” I scarce could refrain from laughter on hearing such praises lavished on myself, particularly on a composition not even studied when wrote; I was however struck with astonishment at having attracted the applause of two such learned men, then I first began to think I had any abilities.’

The young man exonerates his father, as far as his solemn asseveration can do it, from all concern in the fraud: the declaration is as follows:

P. 36.—‘ In justice to my father, and to remove the odium under which he labours respecting the papers published by him as the manuscripts of *Shakspear*, I do hereby solemnly declare, that they were given to him by me as the manuscripts of *Shakspear*, and that he was totally ignorant and unacquainted with the source from whence they came, or with any matter relating to the same, or to any thing save what was told him by myself; and that he published them without any knowledge, or even the smallest intention of fraud or imposition, but under a firm belief and persuasion of their authenticity, as I had given him to understand they were so.

17 Jan. 1796.

W. H. Ireland.’

The confession of this young adventurer in literature is, in conclusion, thus summed up:

P. 42.—First, ‘ I solemnly declare that my father was perfectly unacquainted with the whole affair, believing the papers most firmly the productions of *Shakspear*.

‘ Secondly,—That I am myself both the author and writer, and have had no aid or assistance from any soul living, and that I should never have gone so far, but that the world praised the papers so much, and thereby flattered my vanity.

‘ Thirdly,—That any publication which may appear tending to prove the manuscripts genuine, or contradict what is here stated, is false; this being the true account.

W. H. Ireland.’

After this explicit statement by the son, our readers will be cautious to learn what is offered by the father in vindication of his own conduct.

ART. XVIII. Mr. Ireland's *Vindication of his Conduct, respecting the Publication of the supposed Shakespeare MSS. being a Preface or Introduction to a Reply to the critical Labors of Mr. Malone, in his Enquiry into the Authenticity of certain Papers, &c.* 8vo. 48 pages. Price 1s. Faulder. 1796.

THE exculpation of Mr. I. from any share in the forgery of the Shaksperian MSS. is the object of this pamphlet. In the advertisement prefixed, Mr. I. informs us, that 'the following sheets originally formed a part of a work now in considerable forwardness, as a reply to Mr. Malone's critical labors on the subject of the Shakespeare MSS. The body of this work required considerable research, so large a portion of time for its completion, as to render a further delay unavoidable in the publication of the whole. But this part of the work having been completed and ready for the public eye, I have yielded to the importunities of my friends, who have suggested to me the necessity at this moment, of laying before the public such further particulars as relate to my conduct therein. It will be observed that I have adverted in the course of the following pages to Mr. Malone: and if the animadversions should be deemed irrelevant, I trust, that no other apology is necessary, than the intimation already given, of my having intended this Vindication as an introduction to the work alluded to, and therefore that it was a more eligible plan, not to make any deviation from the method I at first determined upon pursuing.'

After this introduction Mr. I. repeats *verbatim* the declaration prefixed to his folio collection of the *Shakespeare MSS.*, and assures the public, that the information which induced him to lay this statement before the public, was derived from written declarations of his son, and from those of his friend Mr. Talbot of the Dublin theatre. These declarations agree with his son's. Mr. Talbot's contains a blind story of certain deeds from Shakespeare to one of the ancestors of Mr. H—, the gentleman in whose possession these MSS. were said to have been found, which, because the said ancestor was a player, and Mr. H. a man in the walk of high life, induced Mr. H., from a motive of pride, to insist upon the concealment of his name. This story, together with the son's plausible tale, imposed upon the father. The papers were, however, very properly exposed to the inspection of the public, and many of the most celebrated literary characters of the age expressed, in unequivocal language, a full and overflowing conviction of the genuineness of the papers:—P. 20.

'Some,' says Mr. I., 'were even desirous of subscribing, without solicitation, their names to a certificate, in which their belief might be formally and permanently recorded. The first of this respectable list was the rev. Dr. Parr. I informed this gentleman, that the late James Boswell, esq. had requested my permission to annex his name to a certificate, vouching for the validity of the papers, and which he drew up for that purpose. When I shewed the doctor, at his request, what Mr. Boswell had written the day before, he exclaimed with his characteristic energy and manner,

that it was too feebly expressed for the importance of the subject; and begged that he might himself dictate to me the following form of a certificate, to which he immediately subscribed his own name, and which afterwards received the signatures of the other respectable characters, that are annexed to it.

‘ We whose names are hereunto subscribed, have, in the presence and by the favor of Mr. Ireland, inspected the Shakspeare papers, and are convinced of their authenticity.’

‘ Samuel Parr.
John Tweddell.
Thomas Burgess.
John Byng.
James Bindley.
Herbert Croft.
Somerset.
Is. Heard, garter king of arms.
F. Webb.
R. Valpy.
James Boswell.*
Lauderdale.
Rev. J. Scott,
Kinnaird.
John Pinkerton.
Thomas Hunt.
Henry James Pye.
Rev. N. Thornbury.
Jonathan Hewlett, Translator of old records,
Common Pleas Office, Temple,
Mat. Wyatt.
John Frank Newton.’

Another certificate follows, very respectably signed, expressing a firm belief of the authenticity of the deeds in the hands of Mr. Ireland. Two declarations of Mr. S. W. H. Ireland are added; the *first*, a deposition, intended to be taken before a magistrate, purporting that the MSS. were at several times sent by the son to the house of his father, and that neither his father nor any of the family except himself had any knowledge of the manner in which these papers had come into his possession;—the *second*, an advertisement in the Morning Herald, and other papers, dated May 24, 1796, and signed by Mr. I. the younger, declaring that the MSS. were given by him to his father as the genuine productions of Shakspeare, and that his father was totally unacquainted with the source from which they came, and published them under a full conviction of their authenticity.

These testimonies, with some further declarations to the same purpose from Mr. Talbot, are adduced by Mr. I. as abundantly sufficient to establish his innocence of the imputed forgery. Young Mr. I. having declared himself *the author of the MSS.*, and hereby

* Mr. Boswell, previous to signing his name, fell upon his knees, and in a tone of enthusiasm, and exultation, thanked God, that he had lived to witness this discovery, and exclaimed that he could now die in peace.’

taken upon himself the whole disgrace of the forgery, the father, of course, stands acquitted of this charge. Mr. I. will be blamed for not insisting upon more certain information from his son; paternal affection and confidence may be his apology, but what shall we say to the learned gentlemen who have countenanced such an imposition, without whose support it would probably never have been brought into notice, and Mr. I. would not have expended, as he must have done from the appearance of the work, a considerable sum in an elegant edition of the supposed Shaksperian ms. In short, the business, in all its stages, exhibits a disgraceful example of fraud and credulity; but if Mr. I. would consult his own credit, we would advise him not to keep the public attention awake to so shameful, and to him particularly unhappy transaction, by attempting to convict Mr. Malone of dulness, ignorance, and malignity. Mr. Malone is in possession of a well-earned reputation as a philologist and critic; on the present occasion he has rendered an important service to the republic of letters; and it will not be an easy task, to induce the public to withdraw from him that tribute of applause, which is due to the man whose talents have been successfully employed in detecting imposture.

L. M. S.

THEOLOGY.

ART. XXI. *The History of the Effects of Religion on Mankind. Vol. II. containing, a Supplement to the first Volume. Sect. V. The erroneous Doctrines and superstitious Practices of Christians not to be imputed to Christianity. Sect. VI. The Enthusiasm of the Heathens; the Origin, Progress, and Influence of Fanaticism in the Time of the Crusades, and in the sixteenth Century; with the Effects of it in England in the seventeenth on the Government of the Kingdom, on the Manners of the Fanatics, on Literature, and on the Religion and Morals of the English Nation. Sect. VII. The real Causes of several Persecutions, Heresies, Controversies, Wars, and Massacres imputed to Christianity by Shaftesbury, Voltaire, Hume, Gibbon, and others. Sect. VIII. A Refutation of Objections which have been urged against the Utility of Religion.* By the Rev. Edward Ryan, D. D. Prebendary of St. Patrick, and Minister of St. Luke, Dublin. 8vo. 284 pages. Price 6s. Rivingtons. 1793.

WE have suffered this second volume of a valuable publication to pass too long unnoticed. Our favourable opinion of the author's design, and of the manner in which the first part was executed, may be seen in our Review, Vol. III, p. 450, &c. where our readers will find a pretty full analysis of the work, with several extracts. These will sufficiently enable them to judge of the merit of the work, without further details: referring them for the contents of this volume to the heads, given somewhat more largely than usual, in the title, we shall therefore excuse ourselves from any further analysis; and shall only remark, in general terms, that we think this volume executed with equal ability and diligence as the former.—One passage from this volume we shall quote, as well deserving attention, on the important and

controverted question concerning the intolerance of the ancient pagans.

P. 178.—⁴ Nor was intolerance peculiar to the jews before [the introduction of christianity; since there were many examples of it in pagan nations before that period, notwithstanding the various instances of indulgence shewed to those who differed from them in religion. To expose christianity and its professors, Voltaire has observed, that among ancient nations none ever restrained the liberty of thinking; and that among the greeks, Socrates alone was persecuted for his opinions. Had this writer carefully consulted ancient authors, he could not have so palpably erred in his opinion on this point. The persians punished men for foreign worship; and the greeks objected to foreign rites in the worship of their gods. It was a maxim of the ancient athenians to suffer no change in the worship of their ancestors; and a law of Draco required men to worship the gods and heroes of his country, according to the established rites. Antiochus persecuted the jews for refusing to adopt the grecian religion and customs; and the grecian laws prohibited any person to rank foreign gods among the true and known ones. The athenians put to death a priestess who initiated the people in the worship of strange gods; and cited St. Paul to the court of Areopagus, which took cognizance of great crimes, especially impiety. Even several greek philosophers suffered persecution for their opinions, particularly for such as opposed the established superstitions. Socrates was put to death, on pretence that he refused to worship the gods of the state; Anaxagoras was near being killed for having declared the sun to be a globe of fire; and Pericles was fined and banished for the same opinion. Stilpo was banished for impiety; and Protagoras saved himself by flight, having offended the athenians relative to their gods. Theodorus was prosecuted for having impiously slighted the established superstitions; and Aristotle fled, from a dread of being prosecuted on the charge of impiety. Diagoras having expressly denied the existence of the gods, the athenians offered a reward to any one who should kill him, or deliver him alive, and did considerable mischief to Melos, his native country, as a punishment for his impiety. Hence we may perceive the falsehood of the assertion, that none of the ancients restrained the freedom of thinking, and that among the greeks Socrates alone was prosecuted for his opinions.

According to Voltaire the romans permitted every kind of worship, looked upon toleration as the most sacred law of nations, and never persecuted any person for his way of thinking from Romulus to Domitian. It is undeniable that the romans displayed many instances of indulgence towards the worshippers of the gods of conquered nations; but the following facts evince, that such moderation was not the general characteristic of the people of Rome. Romulus prohibited the worship of any strange god except Faunus; and the laws of the twelve tables expressly forbid foreign superstitions. The following ancient law mentioned by Cicero was not favourable to toleration; “Let no man have new gods, or worship them in private, until they are publicly adopted.” In the year of Rome 325, the roman senate prohibited foreign worship

worship, and charged the ediles to see the law executed. The ediles having, in process of time, neglected the execution of this law; the prohibition was renewed in the year 529, and the prætor was commanded to issue out a proclamation, that whoever possessed books of divination, or treatises on sacrifices, should bring them to him; and that no person should sacrifice in any place, public or sacred, with any new or foreign ceremonies. In the year 536, the worship of Serapis and Isis was prohibited by the senate; and their temples were demolished by the consuls in consequence of this prohibition. The speech of the consul Posthumius for expelling the bacchanals, in the year 566, proves the extraordinary aversion of the romans from foreign ceremonies. "How often," saith he, "in the time of our fathers and grandfathers, were the magistrates charged not to suffer the performance of the foreign rites? to keep such priests and prophets out of the forum, the circus, or the city? to bring the books of prognosticators and burn them? to abolish all sacrifices but such as were made in the roman way? For men skilled in divine and human laws thought nothing contributed so much to the dissolution of religion as sacrificing in a foreign manner, and contrary to the custom of their country." Mæcenas advised Augustus to punish the authors of foreign superstitions; and Suetonius compliments him for his attachment to the ancient rites, and for his contempt of exotic ceremonies. Tiberius prohibited the egyptian and jewish worship, banished the jews from Rome, and restrained the religion of the gallic druids; while Claudius employed penal laws to abolish the superstitions even of the native gauls. These and other instances of intolerance which might be produced, prove the ignorance or unfairness of Hume, Voltaire, Gibbon, and others, who are continually declaiming on the tolerance of the pagans. The romans did not spare even men of genius and science; though Voltaire asserts that they never persecuted any philosopher for his opinions. Did not Nero, Domitian, and even the mild Vespasian, banish the philosophers from Rome, confine some of them in the islands, and whip others, or put them to death? and in expelling them did they not comply with their ancient laws? Surely they did; and a very learned heathen applauds them for expelling Alcæus Pitiscus, and other epicureans. Nor were the romans tolerant towards the professors of christianity. When Paul and Silas preached at Philippi, certain persons brought them before the magistrates, saying, *These men, being jews, disturb our city, and acquaint us with rites which it is not lawful for us to receive nor to use, being romans.* St. Peter and St. Paul were put to death by Nero for propagating their opinions; and multitudes of christians were persecuted by this emperor and his successors. Justin Martyr remarks, that the apostles preached every where, notwithstanding the danger of it; and Clemens Alexandrinus says, some greek philosophers were deaf to the christian doctrines from a dread of persecution. Origen observes, that it was capital to attempt to alter the established superstitions, and that the first christians met privately at their devotions from a dread of punishment. These instances of persecution have been exhibited not for the purpose of aspersing paganism, or of justifying intolerance, but

but to redify the errors of authors who assert boldly, regardless of truth and historical facts.'

Further communications may be expected from this learned and ingenious writer: he informs his readers, that he has reserved for other works several materials, which he originally intended to have interspersed in a second and third volume of the present.

ART. xx. *Three Sermons inscribed to the Friends of Peace, Reason, and Revelation.* By a Clergyman of the Church of England. 12mo. 102 pa. Price 2s. 6d. White 1796.

THESE is a kind of desultory declamation, consisting of showy but flimsy sentiments, decorated with the frippery of rhetoric, which, from the pulpit, may, by the help of a graceful elocution, purchase, at an easy rate, the reputation of fine preaching, but which, submitted to the cool inspection of sober criticism from the press, will cease to be admired. To this class we cannot hesitate to refer the small volume of sermons here presented to the public.

In the first discourse preached to a benefit society, the orator harangues upon the hardships and sufferings of the poor in a style, which ill accords with the genuine feelings of sympathy. 'On occasions like these,' says the preacher, p. 23, 'some reflections may be seasonably indulged on the vast dimensions of our public and private calamities. Distress has made rapid strides through almost all ranks of society; the pale colossus of misery, erected to the clouds, casts a dark shade of sorrow over half the nations. It is not the happiness of the poor alone, that has been withered by the storm; it has spread desolation among the middle ranks. They feel the wound, but they cannot proclaim the smart; they feel want, but they cannot invoke beneficence; like flowers crushed in the way, they bend the head and weep in silence.—They used to support appearances, and to live in comfort; but now, with increased expences, aggravated burthens, and diminished incomes, they must bid a last adieu to all the comfort and decent elegancies of life. With all that parsimony can accumulate, or industry collect, they can no more than make a homely provision for the passing day, find raiment for their little ones, and keep the wind and rain from beating on their innocent heads.'

"The times are hard," so say ye all: but let me tell you one truth—They are not harder than you deserve.

'The sins of Sodom and Gomorrah deluged those cities with fire:—the sins of Egypt brought death and woe on that once rich and populous country; and it has since remained, according to ancient prophecy, the vilest of the nations:—the sins of Tyre laid all her splendid fabrics in the dust; and all the proud elevations of her commercial grandeur have sunk below the waves, or only become points on which the fishermen may dry his nets:—the sins, the debaucheries of Babylon have been the destruction of her towering, stupendous walls; the sun of the chaldee's land is darkened for ever; and all the pomp and mansions of her past magnificence are sunk in a pestilent morass; in a dwelling for every unclean thing, the loathsome toad, the shrieking night owl, the hissing serpent; there the arabian will not fly for shelter from the storms of the desert:—

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the sins of Jerusalem brought a roman army against its walls; who made its streets run down with the blood of its fanatic citizens; and shattered into ashes the glory of that temple which was deemed immortal:—and our sins have brought many miseries upon our country; we were glutted with prosperity, and we forgot God: we ascribed the glory to ourselves; and did not consider that it came from him, from whom is every good and perfect gift.

‘ The government is not in the fault: no; far otherwise. It is the sins, the licentiousness, and wickedness of all descriptions of the people. You have as good a king as ever swayed the sceptre; graced with all the virtues of domestic life, and affectionately disposed to the public welfare. You have a government wiser in its construction, purer in its administration, than any in Europe; but the rapacity and profusion, the daring impiety and the brutal sensuality of the subject, the prevalent contempt of every thing sacred, the neglect of public worship, the cold indifference, the profane mockery of many who do visit the house of God;—all these things have brought on us this tide of woes, and been the chief cause of our late disasters.’

The second discourse is a panegyric upon that political wisdom, which adheres religiously to old institutions. The preacher reprobates those gallic legislators, who ‘ have followed ^{the} precipitate velocity the sinuous incursions and sparkling motions of the wild-fire of their new philosophy;’ argues against the representative form of government, on the principle that a constitution of speculative unmixed good is unsuitable to the nature of man, in which there is a mixture of evil; and reasons with still greater subtlety on the subject of hereditary government. Take a specimen.

P. 62. ‘ Every parent is interested in the welfare of his child; and it will not often happen that the parent-legislator will neglect so to cultivate the head and heart of his child as to enable him to fill his place with dignity when death tears himself from the service of his country. A great and good man will be more anxious to transmit his virtues than his wealth; and what can be a more delightful sight than to behold a noble youth inhaling from the memorable page of his illustrious ancestors the spirit that animated their ashes, and aspiring to rival them in useful glory?’

‘ How many are there who exclaim most loudly against hereditary privileges, that would not buy a horse or a dog without a pedigree? It is plain they think that excellences may flow in an hereditary stream through the brute creation; and why may it not be the same in the rational? Why may not some energy of spirit, some lovely affections and graces of heart be transmissible from the parent to his progeny? Diseases and impurities, tendencies to goit and to consumption, we know pass from one to another through the current of families; and may not better things flow down the same channel, a disposition to beneficence, and a propensity to great achievements?’

We add a singular example of extravagant rant.

P. 75. ‘ The whole accumulated sensibility of man seems to shrink with horrour at the very name of annihilation. Who would not prefer the burning of the fiery furnace to the gloomy terrific doom of non-existence? To exist even in misery is something; but for a once

a once perceptive being to become an unconscious blank in nature, makes the soul recoil with a horrour which there is not force in language to declare !!!

The third sermon, on religious resignation, is written in the same style with the two former.

As an apology for the political cast of the second discourse, the author, in the preface, writes :

p. vii. ' It may be said, that all discussions of this nature should be carefully avoided in the pulpit. Did the ministers of other denominations carefully adhere to this maxim; did they inviolably confine their attention to morals, and religion; he would not have deviated from the Gospel into the province of the legislator. But when he knows that in many dissenting chapels opinions inimical to the reigning sovereign and the present system are artfully insinuated, where they are not openly inculcated; he thinks it, at this crisis, the duty of every minister of the establishment vigorously to oppose that torrent of anomalous doctrines which threatens not to leave the vestige of an altar or a throne; and to enforce those good old tenets, to which the church owes its authority, and the king his power; the rich their possessions, and the laws their force.'

As far as ^{our} knowledge of dissenting chapels extends, it leads us to believe ^{on} that such preaching as that here described is seldom heard in them; we must therefore consider this general censure as a wilful calumny.

ART. XXI. *A Vindication of the Divine Inspiration of the Holy Scriptures, and of the Doctrines contained in them: being an Answer to the Two Parts of Mr. T. Paine's Age of Reason.* By Thomas Scott, Chaplain to the Lock Hospital. 12mo. 157 pa. Price 1s. Mayhew. 1796.

AFTER the laudable pains which have been taken to circulate, in a cheap form, bishop Watson's popular answer to Mr. Paine's Age of Reason, it was, perhaps, unnecessary to multiply publications on this subject: we are persuaded, at least, that the cause of revelation will not receive much additional support from any vindication, which undertakes, not only to support the authenticity and credibility of the scripture history, but to maintain the plenary inspiration of the writers, and the system of mystical belief which churches, who have assumed to themselves the appellation of orthodox, have professed to derive from the sacred writings. This arduous task is undertaken by the author of the pamphlet before us. Many of his arguments, however satisfactory they may appear to those who are properly prepared to receive them, will be thought inconclusive by those, who have accustomed themselves to bring every subject to the test of reason. When Mr. S. confines himself to the general ground of evidence common to all christians, he is better entitled to attention; but he offers little in refutation of Mr. Paine's objections, which has not been already suggested, and often in a more advantageous form, by his other respondents. We may therefore be excused entering into a particular analysis of this pamphlet. It will perhaps, however, be neither doing justice to the author, nor to the important subject of his performance, not to give a specimen of his manner

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of treating it. We shall quote a part of his argument in defence of the miraculous destruction of the canaanites.

P. 20. ‘ If some great and important ends were answered, by the peculiar method in which the Lord punished the nations of Canaan : then the objection is not only removed, but the divine wisdom is illustrated, and a presumptive argument afforded in favour of these books, as a revelation from God.—Who can deny that the world has been full of atrocious crimes in every age? Who will say, that it does not become the ruler of the universe to take effectual methods, for the restraint of man’s wickedness? If then the canaanites were addicted to abominable idolatries, and detestable lusts : if their altars reeked with human sacrifices, and their religious worship was connected with the most shameless impurities : it must have been peculiarly worthy of God, to inflict vengeance on them in a way, as remarkable as their atrocious crimes ; and suited to produce durable and extensive effects on the surrounding nations. His powerful hand and awful justice would be made far more conspicuous, and the difference between Him and the idols of the heathen be rendered more manifest ; in punishing them by the sword of his worshippers, than if he had desolated the lands by earthquakes and inundations : for these are commonly ascribed to natural causes, and God is forgotten even in the midst of them. Thus the affecting solemnities of a public execution are generally deemed more conducive to the ends of good government, than the concealed punishment of a criminal. But especially these transactions were calculated to warn the israelites themselves, against the abominations, which they were commissioned to punish ; and if they did not fully answer that purpose, we must impute it to the strength of human depravity. The whole history throws immense light on the plan of divine government ; it shows the malignity of sin, and proves that it will be punished far more severely than we naturally imagine : it teaches all, that reverence the Bible, to fear the wrath of God and seek his mercy : and the beneficial effects of these temporary miseries, on all succeeding ages and nations, exceed all calculation ; while the whole number, that perished, bears no more proportion to the vast multitudes who have profited by their doom, than the few criminals who suffer under the mildest government, do to the nation that is thus preserved in peace and good order.

“ The earth is the Lord’s and the fulness of it.” Surely then, he had a right to bestow that proportion of it on his worshippers, which the canaanites had forfeited by their crimes ! The israelites did not come by stealth to take possession of it ; but long before avowed their purpose, and the grant of it they had received from Jehovah.

‘ Those of the inhabitants who submitted were treated with clemency : and from these examples we may infer, that others might have been spared, had they not hardened their hearts in impenitence and defiance of God. Had the infants alone been preserved ; they must either have been retained in the most rigorous bondage, or lived to perpetuate the bloody contest. The women were in general as criminal as the men : and if there were exceptions to this rule ; the righteous Judge would discriminate in another world between

tween them and such as were more deeply guilty, though national judgments, however executed, make not these exact distinctions.'

Mr. S. divides his Vindication into two books: in the *first*, he follows Mr. Paine through the several divisions of the Old and New Testament, and answers his objections nearly in the order of his *second* part: in the *second*, he adverts to Mr. Paine's *first* part, and replies to his general objections to revelation, miracles, prophecy, the canon of Scripture, mysteries, and some other particulars. We can see no reason for this inverted arrangement.

M. D.

ART. XXII. *A candid Examination of the assumed divine Authority of the Bible.* 4to. 66 pages. London. 1796. [Printed privately.]

To conceive that the evidences of our religion will make an equal or similar impression on every inquirer into it's truth, would indicate, not only an extreme ignorance of human nature, but likewise a superficial acquaintance with christianity itself. The human mind is diversified into an infinitude of different characters. Modes of education, early prepossessions, the state of society in which we are placed, with a thousand nameless particulars, influence our sentiments, and determine our convictions. Hence arises that variety of effect, which the same series of arguments frequently produces in different individuals. This variety of opinion, however, so far from being an evil, is accompanied with important advantages, which, were it necessary, it would be easy to specify. Suffice it to say, that it essentially conduces to the establishment of truth. If, therefore, on every subject, where positive demonstration or intuitive evidence cannot be obtained, it be vain to expect identity of opinion, it is not to be supposed, that the christian religion, how forcible soever may be it's evidence, will receive from all the same cordial assent. Some will believe in the divinity of it's origin, others will reject it as a system of imposture; while not a few will have their judgments suspended between sincere faith, and complete infidelity. The author of the work before us appears to be a firm and determined unbeliever. The remarks, which he has made on the sacred canon, and his general mode of treating the subject, clearly evince that the question has long occupied his attention, and that in his mind not the vestige of a doubt remains, but judaism and christianity are to be justly ranked with the fictions of Mohammed, or the fables of paganism. After informing us, in his preface, that the sentiments, here offered, had been committed to writing long before Mr. Paine and his opponent had taken the field, and that, after perusing Watson's Apology, and Paley's Evidences, he found no reason to alter his opinion, he proceeds to suggest a few preliminary remarks on certain passages in these works. The only argument, he observes, which the learned prelate adduces to prove that Moses wrote the five books, which bear his name, is the faith of ancient and modern jews.

P. vi. pref.—' Such testimony,' answers the author, ' to the genuineness of antient records may be allowed to be valid, when we have reason to conclude them to have been preserved and transmitted to us with care and fidelity. On the contrary, when passages occur in them, which the reputed author could not have written, these records cannot properly be considered as genuine. The parts, passing under the reputed author's name, which appear to have been written by another person,

person, give grounds of suspicion, that other parts, and even that the whole, may not have been the work of the reputed author.

The bishop is obliged to acknowledge that various passages in the books of the Old Testament were not composed by the authors whose names are affixed to the books. In his fourth letter, he apparently acquiesces in the general opinion of the learned, that of the two books which bear the name of Samuel, only a part of the first was written by him. Dean Prideaux, in his Connection of the History of the Old and New Testament, cites from the Pentateuch several texts, which, as well as the last chapter of Deuteronomy, could not possibly have been composed by Moses, and yet are given under his name, without any intimation of the real author. If such passages indicate that they were the production of a different person, how can we be satisfied that the whole, or a considerable part of the Pentateuch, did not proceed from the same, or any other hand? It may be a collection, made and modelled, from old traditional stories, and from antient written documents and annals, partly perhaps the work of Moses, and published afterward under his name, to stamp upon it greater authority.

If a book is proved to be authentic, or to relate, according to the bishop's definition of authenticity, matters of fact as they really happened, it seems of small import to know who wrote it. Suppose then that we should grant the Jewish lawgiver to have written every syllable of the books ascribed to him, what better evidence is the bishop able to produce for the authenticity of these books, or that all the wonders really happened, which are related in them, than the same antient and modern Jewish faith, to which he before appealed for their genuineness? A kind of evidence by which, if it be admitted, the various improbable stories and absurd doctrines in the Shaster of the Gentoos, the Sudder of the Persees, and in any other sacred book, antiently and at present believed to be authentic by any people, may be proved to be true. The Pentateuch, like the most antient histories of other nations, seems to contain truth interwoven with much fable, and concealed sometimes under the veil of allegory.

After observing that the Deity, described in the Pentateuch, is not indeed an idol of wood or stone, but an ideal being, absurdly supplied, at the usual hours for meals, with flesh of lambs and flaggons of wine, he proceeds to answer Paley's argument in favour of what may be termed the previous question respecting Christianity. The argument rests on the assumption that mankind are designed for another state of being, and supposes that, either by imperfection of faculties, or the loss of some prior revelation, they may have been deprived of all knowledge relative to this state. "Under these circumstances," says the archdeacon, "is it improbable, that a revelation should be made? Suppose the Deity to design mankind for a future state, is it unlikely he should acquaint them with it?" Our author answers:

P. x.—*I.* We may rationally suppose a benevolent Deity to have endowed mankind from the beginning, with faculties equal to the attainment of all needful knowledge; consequently, if the clear knowledge of a future state is needful to him, he must be able to attain it without extraordinary divine interposition: if this clear knowledge is not attainable by ordinary means, we may then conclude that it is not needful, and that man was never intended to arrive at any certainty about a future state.

II. If

‘ II. If for want of properly exercising their faculties, or from any other cause, a part, or even nearly the whole of the human species should, at any period, fall from the state of knowledge necessary for them, into profound ignorance, history and experience give reason to believe that they are left to recover from so deplorable a situation, by the slow operation of natural causes, in the constant and orderly course of things. The disorders of the moral world seem destined to be repaired in the same manner as those of the natural. If a volcano, an earthquake, or a conqueror desolates a country, in process of time it becomes again populous and fruitful. If men contend and destroy each other, for unimportant, speculative opinions, in revolving years they grow moderate and wise. By an infinite and inexplicable variety of circumstances, enlightened times succeed to dark and barbarous ages, without any miraculous interference. That the Deity should have communicated a doctrine, by inspiration, or otherwise, to a favoured being, that he might publish it to the world, as it is a deviation from the general mode of divine government, is improbable, however estimable or conducive to happiness the doctrine may be thought. If the publisher of it should affirm, *that the Deity had a Son*, and that he was this divine person, sent by his father to reveal the doctrine to mankind for their benefit, such a marvellous account of himself, while it had no voucher but his own word, would greatly heighten the improbability of the revelation.

‘ III. The fact, that the Deity governed mankind for a long succession of ages, without revealing the knowledge of a future state to them, as far as we can reasonably judge, though, if their descendants wanted it, they appear to have wanted it as much, or more, furnishes another argument against the extraordinary revelation of this state in after-times.

‘ IV. Suppose mankind, a few excepted, had, without a revelation, espoused the belief of a future state; if one or more persons among them pretended to be commissioned by the Deity, to inculcate this belief—a commission so wonderful, with which any enthusiast might conceit that he had been favoured, must appear, on a prior view, improbable, notwithstanding any pretext of utility.’

The preface is concluded with observing, that the hypothesis of a future state affords no satisfactory solution of the difficulty attending the promiscuous dispensation of good and evil in the present state, as this dispensation manifestly affects, not only the rational, but also the inferior animal system; and that this partial distribution of good and evil cannot otherwise be explained, than by supposing the impossibility of a different arrangement. Our author, having offered these prefatory observations, proceeds to discuss the chief subject of his inquiry. He introduces it with sarcastically observing, that the history of the Hebrews is unquestionably, as it is said to be, the history of a most remarkable people. The records of their origin, and their exode from Egypt, are replete with miracles. Moses, their captain, though said to be the meekest man on earth, inspired them with ferocity; under the mask of religion, and the pretended sanction of divine authority, they perpetrated enormous acts of barbarity; their code of laws was, in several respects, whimsical and absurd, and their conceptions of a Deity were gross and irreverent; and, though a kingdom of priests, and a holy nation, they were inured to blood. The story of their having murmured against Moses and Aaron, on the very day after

Korah and his confederates had been miraculously swallowed up for fomenting insurrection, our author pronounces to be utterly incredible. He believes it to have been invented, in future times, by some of Aaron's posterity, to deter others from aspiring to the priesthood. Having offered these, with some other observations on the history of the Jewish nation, and having affirmed it to be incredible, that the only begotten son of God, as he is termed, should descend to this earth to die for such comparatively insignificant creatures as men, he proceeds to inquire into the sentiments and general state of the Jewish people, when Jesus Christ made his appearance, and to specify the circumstances, which contributed to his success as a teacher of religion, and as a performer of miracles. His sentiments on this subject he thus introduces:

p. 10.—' It is easy to conceive that a person of an enthusiastic disposition, would have a stronger temptation to usurp the character of a divine instructor, if it was his lot to have been bred among a people, whose history abounded in prophets and dealers in wonders. His warm imagination would, in such a case, induce him more readily to expect to be favoured by heaven, like others before him, with proper credentials. The founder of the Christian religion is an instance of one who assumed this character, and supported it by pretending to work miracles, the reality of which was credited and vouched by numbers of his followers. The very remarkable success of this undertaking arose from several concurring circumstances.'

The first circumstance, which the author insinuates contributed to his success, was the credulity of those to whom his discourses were addressed, with their general expectation of their approaching release from the Roman yoke.

' The inhabitants of Judea,' says the author, p. 10, ' suffering in that age from the grievous exactions of the Romans, and mortified by the contempt which their pride and intolerance brought upon them from their masters, still retained an unconquered spirit. They considered themselves selected from the rest of mankind to be the people of Jehovah, whom he punished in his wrath, but would never forsake; and they looked with impatience to be released by him from their galling yoke. They believed that he had raised up prophets, and judges, and princes among their ancestors, to work their deliverance with signs and wonders, and their abject condition, under such powerful oppressors, seemed to require as extraordinary means. In such a state of things, the multitude were disposed to credit any pretender to a heavenly mission, and to run eagerly after him.'

' The Jews were reproached by other nations for being a superstitious and credulous people. The gospels shew, particularly in the accounts given of Nathanael and of the Samaritan woman, their readiness to adopt any opinion, however unlikely to be true, on the slightest grounds; and John's account of what passed at the pool of Bethesda, is a striking instance of superstition and credulity. The many strange stories, both scriptural and traditional, which they were trained from their childhood to receive as truths, made them prone to believe improbabilities. To the poor, that is, to the most ignorant and the most credulous of this people, was the gospel preached—a word implying glad tidings from heaven, of a flourishing state to be expected soon by all true believers. Among the poor, Jesus chiefly put in practice his pretensions to work miracles. The hopes entertained by many Jews of seeing Israel restored, prepossessed them in his

favour, and were greatly heightened by his discourses. A proud, fanatical, credulous and superstitious multitude, groaning under a foreign dominion and the miseries of indigence, and big with expectation of a miraculous deliverance, were fit subjects for imposition.'

Concerning the miracles, which Jesus performed, and which, the author suggests, aided by the credulity and ignorance of the people, tended also to raise his reputation, we find the following observations :

P. 12.—' As Jesus professed to heal diseases, the sick, who were able, flocked to him, and many of them found themselves surprisingly recovered. For bodily exertion, and fresh air, give vigour to the languid ; and the efforts of nature, aided and strengthened by the force of imagination, operate wonderfully in the removal of maladies. Palpitations, deafness, and dumbness, are disorders proceeding from obstructions, which the violent agitations of the inward frame, from the joyful hopes of a marvellous cure, might sometimes remove. Fame would be sure to publish these cures with exaggerated circumstances ; their number would be augmented ; and the cry, that a great prophet was risen among the people, would resound through the country.'

' Lost sight could not be restored by the means abovementioned, but loss of sight may be counterfeited, and so likewise may other diseases. A poor man might counterfeit them, that his cure might make him be thought an object of divine favour, and procure him more liberal alms from the crowd. Nothing is so strongly inculcated in the New Testament, as the excellence and necessity of a firm belief. No good in this life, or in the next, was to be expected without it. According to your faith, said Jesus to the blind men, be it unto you. Since faith was made the necessary qualification for a cure, if it did not take place, the failure might be easily attributed, not to the want of power in Jesus, but to the want of faith in the diseased person.'

The success of Jesus, continues the author, was still farther promoted by the prevalent belief of demoniacal possession, and the fanciful and absurd interpretations of Scripture then common among the Jews. But the circumstances, which, as the writer conceives, chiefly contributed to raise his character, and to increase his adherents, were, his fortitude in bearing torture and death, and his promise to return soon, in awful majesty, to judge the world. This promise, the author seems to consider as a piece of consummate and artful policy. For Jesus having prudently, as he states, avoided specifying the time of his second advent, Christians, for nearly a century, waited in anxious expectation of his return ; those who had embraced his religion cheerfully supporting every hardship in this prospect, and others, to escape the evils threatened to the unconverted, readily embracing it. This promise, however, which, according to our author's interpretation, was to have been accomplished before the extinction of the generation then living, has never yet, he says, been fulfilled.—Having, by several quotations from the Epistles, attempted to show, that the apostles confidently inculcated the belief of their master's return, as judge and King, within a small compass of years, he proceeds to show, that the period of his second coming being left undetermined, contributed not a little to the propagation of the Christian faith.

P. 36.—' If Jesus had fixed his coming to reward his followers to so near a period as three or four years, the failure of his promise would have given a deadly blow to Christianity, in its feeblest state. If he had fixed it to the distance of three or four centuries, men would have

have been loth to desert the religion of their ancestors, and encounter persecution for a different faith, from the prospect of a recompence at so remote a term. Fortunately for christianity, he left the precise time of his return uncertain, only declaring, that it was to be in that generation, and to happen soon after the destruction of Jerusalem. As this event did not arrive till an interval of nearly forty years, the new religion, during that space, had acquired considerable strength and vigour. Churches were established in several parts of the Roman empire. Believers were amused with various supposed tokens of the Messiah's coming; and their hopes were kept alive by repeated assurances that halcyon days were near. After the destruction, they would doubtless look eagerly for him; but their impatience abated by degrees; and they imputed the delay, as they had been tutored by the apostles, to the reluctance of the Deity to inflict punishment, and to the Lord's desire of adding more subjects to his kingdom. The opinion that the end of the world was near, long prevailed universally among christians.'

These observations are followed by a few animadversions on the evangelist's account of the resurrection; after which he attempts to investigate the leading motives, which influenced the conduct of the disciples, after the crucifixion of their master. Our author then concludes with these summary reflections:

P. 44.—^s The history of Jesus presents to the view of the contemplative mind events, perhaps more extraordinary than any which have ever occurred. A person of mean parentage, who, for nearly the first thirty years of his life, performed no actions worthy of record, suddenly emerged from obscurity, and, in the space of only three or four years, planted a religion which took deep root, and has flourished above all the religions upon earth. The son of a carpenter was considered by thousands of his countrymen, during the latter years of a short life, a prophet even greater than Moses, and a prince sent to restore Israel. Christians, after his death, prompted by extravagant zeal, proceeded to much further lengths, they affirmed him to be a God, the eternal Logos who created the world, who, with the Father and Spirit, was substantially the same; and that, to save mankind, he condescended to unite himself to a human form—an incomprehensibly mysterious union, like that of a heathen deity with his image. The idea of an incarnate God, voluntarily submitting to be a sacrifice for the sins of the world, operated wonderfully on the minds of believers, and inflamed their devotion; and it still produces the same effect in the pious christian. The notion of a trinity had its source in the obscure theology of Plato, a philosopher of high repute in that and the succeeding ages, of whose religious reveries John, the last of the evangelists, plainly discovers that he had some knowledge. As the jews were attached to the belief of one God, and looked with horror on the worship of created beings, it served the purpose of reconciling them to the payment of divine honours to Jesus. His disciples also, to aggrandize their master, invented the story, that he was born of a virgin impregnated by the holy spirit—a story founded upon the perversion of a plain passage in the Old Testament, and as unworthy of credit as the impregnation of a vestal virgin by Mars, or of mares by the wind, which is asserted by a variety of ancient authors.

• Of the many things related by his zealous and interested biographers to advance his fame, a few appear very indifferently calculated to answer that end; his cursing of the fig-tree for not producing fruit, seems of this kind; some persons also may imagine that, in the act of whipping the money changers out of the temple, and overthrowing their tables, instead of appearing as the Son of God, he too much resembles a moorish saint; the story of his passing forty days with the devil in the wilderness, before his entrance upon his ministry, as Moses is said to have passed forty days with Jehovah upon Mount Sinai, before his promulgation of the law, has been noticed before.'

From the analysis which we have given of this performance, with the specimens we have extracted of the author's style and mode of reasoning, our readers will perceive, that his phraseology is distinguished by correctness and perspicuity, and his manner simple, but sarcastic and insinuative. He writes with all the coolness and determination of a thorough-paced unbeliever, regarding christianity as a palpable imposture, indebted for it's establishment to credulity and ignorance.

With respect to the matter contained in this volume, after having discharged our duty by giving an analysis, we content ourselves with offering one general observation. The evidence of christianity is of the species termed *probable*; it therefore admits of contrary evidence. The author here produces those circumstances, which militate against it; but these, even conceding to them their full force, are light indeed, when compared with the preponderating evidence in favour of it's truth. To enter on the examination of every argument, or suspicious circumstance here alleged, would involve us in a multifarious discussion, much too extensive for our limits to embrace, but we hope to see it undertaken by some able hand. Suffice it here to observe, that it is not necessary to the truth of our religion that it should be liable to no objection, and that the contrary hypothesis involves difficulties, much greater than those, which have induced the author to renounce christianity.

Y.

LOGIC.

ART. XXIII. *The Essentials of Logic: being a second Edition of Dralloc's Epitome improved, comprising an universal System of Practical Reasoning; illustrated by familiar Examples, from approved Authors.* By John Collard. 12mo. 254 pa. Price 5s. sewed. Johnson. 1796.

THIS work, in it's first form, we thought possessed of sufficient merit to entitle it to approbation, and (in our Rev. Vol. XXI, p. 299) recommended it to young persons as an useful guide in this branch of learning. We have now the satisfaction to introduce it to our readers a second time, in a much improved state, and under the signature of the author's real name, which, by reversing the word *Dralloc*, appears to be Collard. The improvements, which the author promises, and which the reader may expect to find in this edition, are principally these; an attempt to trace the principles of reasoning up to their highest source, in order to discover where reasoning begins, how far it serves us, and where it ends;

ends ; an examination of familiar reasoning, to show that the principles of reasoning are invariably the same, whether stated in a familiar or syllogistic order ; the substitution of another system in the room of the useless doctrine of mood and figure ; and the provision of more simple means of detecting fallacy, than the ancient futile doctrine of sophisms.

On these several topics they who are acquainted with former treatises on logic will find much new, original, and important matter, delivered in a connected series of chapters, which must be read throughout in order to be understood, but which will amply repay the labour of an attentive perusal. We have little doubt, that this treatise, in it's present improved state, will be found to cast much new light upon a very difficult subject, and to contribute materially towards establishing clear notions concerning the process of the human mind in the exercise of it's reasoning faculty. We shall copy, as capable of being understood as a detached passage, the following remarks on *inadequate reasoning*.

P. 240. ‘ The elegant sentences of Mr. Addison, which will be admired till our language shall be forgotten, are generally composed of short harmonious propositions, which are either descriptive, self-evident, or their truth is so very obvious, that they must be assented to without proof. Hence he is seldom under the necessity of cramping his periods by reasoning. It was a fondness for this sort of indicative propositions that enabled Mr. Addison to render his style so smooth and harmonious. He seems, indeed, to have been extremely partial to the writings of Mr. Locke ; but able reasoning, it must be confessed, is not among the excellencies for which this charming writer is so justly celebrated. In pages 107 and 108 is quoted an inaccuracy of Mr. Addison from No. 412 of the Spectator. In the eleventh period following, in the same number, Mr. Addison reasons again, and is again defective. The following are his words :

“ THERE is not, perhaps, any real beauty or deformity IN ONE PIECE OF MATTER MORE THAN IN ANOTHER ;

“ Because we might have been so made, that whatever now appears loathsome to us might have shewn itself agreeable :—”

‘ What ! is this a sufficient reason why there is not, perhaps, any more real beauty or deformity in one piece of matter than in another ? What has our make to do with the beauty or deformity of matter ? Suppose mankind had never been created, would not all other pieces of matter have possessed the same inherent attributes they do now ? The truth is, Mr. Addison seems to have been satisfied himself that beauty and deformity are not positive characters in things themselves, but that they owe their existence entirely to the effect which different modes of matter have upon our senses : this he attempts to demonstrate to others, but has, it will appear, entirely omitted the proof.—He concludes his period thus :

“ But we find by experience, that there are several modifications of matter which the mind, without any previous consideration, pronounces at first sight beautiful or deformed.”

‘ But still here is no reason offered on which Mr. Addison's assertion can be grounded ; for if, as we are now made, we are ready,

without previous consideration, to pronounce modified matter *beautiful* or *deformed*, were we made with sentiments directly inverted with respect to *deformity*, we should only feel agreeable sensations on beholding things we now consider loathsome. But, in this instance, the *middle term or reason* is entirely omitted; hence I call the reasoning *inadequate*. To have reasoned well Mr. Addison should have expressed himself thus:

- THERE IS NOT perhaps any real beauty or deformity IN ONE PIECE OF MATTER MORE THAN IN ANOTHER;
- Because these things *exist only with relation to our senses*.
- To which he might have added, as an auxiliary reason,
- For we might have been so made, that whatever now appears loathsome to us might have shewn itself agreeable.
- But then the proof, when the language is disposed in syllogistic order, must depend entirely upon the words I have taken the liberty of introducing: as,
- THINGS WHICH *exist only with relation to our senses*, are not, PERHAPS, EXISTENT IN ONE PIECE OF MATTER MORE THAN IN ANOTHER;
- Real beauty or deformity *exists only with relation to our senses*;
- Therefore real beauty or deformity is not, PERHAPS, EXISTENT IN ONE PIECE OF MATTER MORE THAN IN ANOTHER.
- It might, perhaps, be said, that Mr. Addison supposed his readers knew, without proof, that *beauty* or *deformity* existed only with relation to our senses. If so, what occasion was there for reasoning? If an affirmation be taken for granted, there is no occasion for proof; if reasoning be necessary, the proof should be adequate.'

E. D.

ART. XXIV. *A Residence in France during the Years 1792, 1793, 1794, and 1795; described in a series of Letters from an English Lady: with general and incidental Remarks on the French Character and Manners.* Prepared for the Press by John Gifford, Esq. Author of the History of France, Letter to Lord Lauderdale, &c. In two vols. 8vo. 912 pages. Price 14s. boards. Longman. 1797.

THERE is nothing in which men more frequently impose upon themselves, than in judging of the truth or falsehood of principles from their influence upon the state of society. The rule itself, indeed, provided it were fairly and accurately applied, might be of use; for it will not be disputed, that those opinions are most likely to be true, which, on the whole, produce beneficial effects; and *vice versa*. But, in reasoning from political facts, men contemplate a few occurrences, confined to a short period, and perhaps imperfectly observed and erroneously reported, and from these deduce precipitate conclusions. It even happens not infrequently, that while they profess to apply to a particular

case

ease the rule of judging of principles by their effects, they engage in the inquiry under the secret bias of a pre-established theory, and consequently direct their attention to those facts only which appear to favour it, and view even these through the magnifying medium of prejudice. Under the influence of this kind of partiality, those fundamental principles of political freedom, which have been long taught in this country by our Sydneys and our Lockes, and which have lately been recognized and carried into effect both in America and France, have been industriously depreciated, and brought into discredit. Even philosophy itself, the parent of all improvement, has become the object of popular odium and obloquy.

The work before us affords a striking exemplification of the propriety of these remarks. Its manifest design is—not to enable the reader, from a candid exposure of the facts which have occurred since the commencement of the french revolution, and a fair comparison of these with its avowed principles, to form an accurate judgment concerning its real nature, and its probable consequences; but, by associating with the idea of the principles, in the mind of the reader, every image which can excite horrour and contempt, to confign them, without further examination, to eternal infamy. The tales of savage barbarity, which have so often alike shocked the feelings of humanity, both in the friends and the enemies of the revolution, are again repeated; the general condition of the french nation is represented as beyond all conception wretched; through the whole of this severe contest, it is maintained, that the great majority of the french nation have been, in their hearts, friends to the old establishment, both in church and state; and the customs, habits, and manners of the people of France are exhibited, both in general descriptions frequently repeated, and in minute details, as altogether ridiculous and despicable. In short, the writer of these letters has, through the whole, steadily pursued one single object, the indiscriminate condemnation of the principles, the agents, and the friends of the french revolution.

By whom these letters were written, we are not informed.—When miss Williams determined to communicate to the british public the facts and observations she had collected during her residence in France, she did not scruple, though with some personal hazard, to give her narrative the authenticity of her signature. This english lady, who since her return would certainly have exposed herself to no danger by annexing her name to her letters, chooses to remain concealed. Consequently the whole responsibility of the publication devolves upon her editor Mr. Gifford; and with him alone the credibility of the small portion of new details in the narrative must rest. Indeed it is not quite clear, how far he is answerable for the sentiments and language of the publication; for, *prepared for the press* is an indeterminate and comprehensive phrase, and a pretty wide scope is left for corrections, after full credit has been given to the anonymous writer's assurance, that 'most of these letters were written exactly in the situations they describe, and remain in

their original state, and that the rest were arranged according as opportunities were favourable, from notes and diaries kept, when “the times were hot and feverish,” and when it would have been dangerous to attempt more method.’ Of Mr. Gifford’s political intolerance his preface affords a striking proof, in the following declaration:

P. v.—‘ I had seen, with extreme concern, men, whom the lenity, *miskaken* lenity, I must call it, of our government had rescued from punishment, if not from ruin, busily engaged in this scandalous traffic, and, availing themselves of their extensive connections to diffuse, by an infinite variety of channels, the poison of democracy over their native land. In short, I had seen the British press, the grand palladium of British liberty, devoted to the cause of gallic licentiousness, that mortal enemy of all freedom, and even the pure stream of British criticism diverted from its *natural* course, and polluted by the pestilential vapours of gallic republicanism. I therefore deemed it essential, by an exhibition of well-authenticated facts, to correct, as far as might be, the evil effects of misrepresentation and error, and to defend the empire of truth, which had been assailed by a host of foes.’

Instead of any valuable information, such as the reader might reasonably have expected from a residence in France, during five years of the revolution, but which we have in vain sought for in these volumes, we must content ourselves with selecting some passages, chiefly expressive of the writer’s sentiments concerning the French nation; leaving it to our readers to judge of their truth and propriety.

The state of knowledge in France in the year 1792, is thus described: Vol. I, p. 60.

‘ I think I may venture to pronounce, from my own observation, and that of others, whose judgment, and occasions of exercising it, give weight to their opinions, that the generality of the French who have read a little are mere pedants, nearly unacquainted with modern nations, their commercial and political relations, their internal laws, characters, or manners. Their studies are chiefly confined to Rollin and Plutarch, the deistical works of Voltaire, and the visionary politics of Jean Jaques. Hence they amuse their hearers with allusions to Cæsar and Lycurgus, the Rubicon, and Thermopylæ. Hence they pretend to be too enlightened for belief, and despise all governments not founded on the *contrat social*, or the *profession de foi*.—They are an age removed from the useful literature and general information of the middle classes in our own country—they talk familiarly of Sparta and Lacedemon, and have about the same idea of Russia as they have of Cafraria.’

From *Arras* our traveller writes as follows, concerning the state of the French people, with respect to domestic convenience.

P. 84.—‘ Our countrymen who visit France for the first time—*their imaginations filled with the epithets which the vanity of one nation has appropriated, and the indulgence of the other sanctioned*—are astonished to find this “land of elegance,” this refined people, extremely inferior to the English in all the arts that

that minister to the comfort and accommodation of life. They are surprized to feel themselves starved by the intrusion of all the winds of heaven, or smothered by volumes of smoke—that no lock will either open or shut—that the drawers are all immovable—and that neither chairs nor tables can be preserved in equilibrium. In vain do they enquire for a thousand conveniences which to them seem indispensible; they are not to be procured, or even their use is unknown; till at length, after a residence in a score of houses, in all of which they observe the same deficiencies, they begin to grow sceptical, to doubt the pretended superiority of France, and, perhaps for the first time, do justice to their own unassuming country. It must, however, be confessed, that if the chimnies smoke, they are usually surrounded by marble—that the unstable chair is often covered with silk—and that if a room be cold, it is plentifully decked with gilding, pictures, and glasses.—In short, a french house is generally more showy than convenient, and seldom conveys that idea of domestic comfort which is the luxury of an englishman.

‘ I observe, that the most prevailing ornaments here are family portraits: almost every dwelling, even among the lower kind of tradesmen, is peopled with these ensigns of vanity; and the painters employed on these occasions, however deficient in other requisites of their art, seem to have an unfortunate knack at preserving likenesses. Heads powdered even whiter than the originals, laced waistcoats, enormous lappets, and countenances all ingeniously disposed so as to smile at each other, encumber the wainscot, and distress the unlucky visitor, who is obliged to bear testimony to the resemblance. When one sees whole rooms filled with these figures, one cannot help reflecting on the goodness of Providence, which thus distributes self-love, in proportion as it denies those gifts that excite the admiration of others.

‘ You must not understand what I have said on the furniture of french houses as applying to those of the nobility or people of extraordinary fortunes, because they are enabled to add the conveniences of other countries to the luxuries of their own. Yet even these, in my opinion, have not the uniform elegance of an english habitation: there is always some disparity between the workmanship and the materials—some mixture of splendor and clumsiness, and a want of what the painters call *keeping*; but the houses of the gentry, the lesser noblesse, and merchants, are for the most part as I have described—abounding in silk, marble, glasses, and pictures; but ill finished, dirty, and deficient in articles of real use.—I should however notice, that genteel people are cleaner here than in the interior parts of the kingdom. The floors are in general of oak, or sometimes of brick; but they are always rubbed bright, and have not that filthy appearance which so often disgraces one in french houses.’

This lady’s antipathy to the french people will not permit her even to allow them the quality of hilarity.

P. 131.—‘ I arrived here the day on which a ball was given to celebrate the return of the volunteers who had gone to the assistance of Lille. The french, indeed, never refuse to rejoice

joice when they are ordered; but as these festivities are not spontaneous effusions, but official ordinances, and regulated with the same method as a tax or a recruitment, they are of course languid and uninteresting. The whole of their hilarity seems to consist in the movement of the dance, in which they are by no means animated; and I have seen, even among the common people, a cotillion performed as gravely and as mechanically as the ceremonies of a Chinese court.—I have always thought, with Sterne, that we were mistaken in supposing the French a gay nation. It is true, they laugh much, have great gesticulation, and are extravagantly fond of dancing: but the laugh is the effect of habit, and not of a risible sensation; the gesture is not the agitation of the mind operating upon the body, but constitutional volatility; and their love of dancing is merely the effect of a happy climate, (which, though mild, does not enervate,) and that love of action which usually accompanies mental vacancy, when it is not counteracted by heat, or other physical causes.

‘I know such an opinion, if publicly avowed, would be combated as false and singular; yet I appeal to those who have at all studied the French character, not as travellers, but by a residence amongst them, for the support of my opinion. Every one who understands the language, and has mixed much in society, must have made the same observations.—See two Frenchmen at a distance, and the vehemence of their action, and the expression of their features shall make you conclude they are discussing some subject, which not only interests, but delights them. Enquire, and you will find they were talking of the weather, or the price of a waistcoat!—In England you would be tempted to call in a peace-officer at the loud tone and menacing attitudes with which two people here very amicably adjust a bargain for five livres.—In short, we mistake *that* for a mental quality which, in fact, is but a corporeal one; and, though the French may have many good and agreeable points of character, I do not include gaiety among the number.’

The idea entertained by this writer, of the heads of the republican parties in France, at the close of the year 1792, will be seen in the following passage.

P. 148.—‘I know not if you rightly understand these party distinctions among a set of men whom you must regard as united in the common cause of establishing a republic in France, but you have sometimes had occasion to remark in England, that many may amicably concur in the accomplishment of a work, who differ extremely about the participation of its advantages; and this is already the case with the convention. Those who at present possess all the power, and are infinitely the strongest, are wits, moralists, and philosophers *by profession*, having Brissot, Roland, Petion, Condorcet, &c. at their head; their opponents are adventurers of a more desperate cast, who make up by violence what they want in numbers, and are led by Robespierre, Danton, Chabot, &c. &c. The only distinction of these parties is, I believe, that the first are vain and systematical hypocrites, who have originally corrupted the minds of the people by visionary and

and insidious doctrines, and now maintain their superiority by artifice and intrigue: their opponents, equally wicked, and more daring, justify that turpitude which the others seek to disguise, and appear almost as bad as they are. The credulous people are duped by both; while the cunning of the one, and the vehemence of the other, alternately prevail.'

The pretensions of the french nation to politeness are thus canvassed and rejected.

P. 256.—' It is observable, that we examine less scrupulously the pretensions of a nation to any particular excellence, than we do those of an individual. The reason of this is, probably, that our self-love is as much gratified by admitting the one, as in rejecting the other. When we allow the claims of a whole people, we are flattered with the idea of being above narrow prejudices, and of possessing an enlarged and liberal mind; but if a single individual arrogate to himself any exclusive superiority, our own pride immediately becomes opposed to his, and we seem but to vindicate our judgement in degrading such presumption. I can conceive no other causes for our having so long acquiesced in the claims of the french to pre-eminent good breeding, in an age when, I believe, no person acquainted with both nations can discover any thing to justify them. If indeed politeness consisted in the repetition of a certain routine of phrases, unconnected with the mind or action, I might be obliged to decide against our country; but while decency makes a part of good manners, or feeling is preferable to a mechanical jargon, I am inclined to think the english have a merit more than they have hitherto ascribed to themselves. Do not suppose, however, that I am going to descant on the old imputations of "french flattery," and "french insincerity;" for I am far from concluding that civil behaviour gives one a right to expect kind offices, or that a man is false because he pays a compliment, and refuses a service: I only wish to infer that an impertinence is not less an impertinence because it is accompanied by a certain set of words, and that a people, who are indelicate to excess, cannot properly be denominated "*a polite people.*"'

' A french man or woman, with no other apology than "*permettez moi,*" will take a book out of your hand, look over any thing you are reading, and ask you a thousand questions relative to your most private concerns—they will enter your room, even your bedchamber, without knocking, place themselves between you and the fire, or take hold of your clothes to guess what they cost; and they deem these acts of rudeness sufficiently qualified by "*Je demand bien de pardons.*"—They are fully convinced that the english all eat with their knives, and I have often heard this discussed with much self-complacence by those who usually shared the labours of the repast between a fork and their fingers. Our custom also of using water-glasses after dinner, is an object of particular censure; yet whoever dines at a french table must frequently observe, that many of the guests might benefit by such ablutions, and their napkins always testify that some previous application would be by no mean superfluous. Nothing is more common

common than to hear physical derangements, disorders, and their remedies, expatiated upon by the parties concerned, amidst a room full of people, and that with so much minuteness of description, that a foreigner, without being very fastidious, is on some occasion apt to feel very unpleasant sympathies. There are scarcely any of the ceremonies of a lady's toilette more a mystery to one sex than the other, and men and their wives, who scarcely eat at the same table, are in this respect grossly familiar. The conversation in most societies partakes of this indecency, and the manners of an English female are in danger of becoming contaminated, while she is only endeavouring to suffer without pain the customs of those she has been taught to consider as models of politeness.

Whether you examine the French in their houses or in public, you are every where stricken with the same want of delicacy, propriety and cleanliness. The streets are mostly so filthy, that it is perilous to approach the walls. The insides of the churches are often disgusting, in spite of the advertisements that are placed in them to request the forbearance of phthisical persons: the service does not prevent those who attend from going to and fro with the same irreverence as if the church were empty, and, in the most solemn part of the mass, a woman is suffered to importune you for a *liard*, as the price of the chair you sit on. At the theatres an actor or actress frequently coughs and expectorates on the stage, in a manner one should think highly unpardonable before one's most intimate friends in England, though this habit is very common to all the French. The inns abound with filth of every kind, and though the owners of them are generally civil enough, their notions of what is decent are so very different from ours, that an English traveller is not soon reconciled to them. In short, it would be impossible to enumerate all that in my opinion excludes the French from the character of a well-bred people.—Swift, who seems to have been gratified by the contemplation of physical impurity, might have done the subject justice; but I confess I am not displeased to feel that, after my long and frequent residences in France, I am still unqualified. So little are these people susceptible of delicacy, propriety, and decency, that they do not even use the words in the same sense we do, nor have they any others expressive of the meaning.—But if they are deficient in the external forms of politeness they are infinitely more so in that politeness which may be called *mental*. The simple and unerring rule of never preferring one's self, is to them more difficult of comprehension than the most difficult problem in Euclid: in small things as well as great, their own interest, their own gratification, is their leading principle; and the cold flexibility which enables them to clothe this selfish system in "fair forms," is what they call politeness.'

The following is the writer's picture of a day as usually passed in France, by those who have easy fortunes, and no particular employment.

P. 285.—' The social assemblage of a whole family in the morning, as in England, is not very common, for the French

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do not generally breakfast: when they do, it is without form, and on fruit, bread, wine, and water, or sometimes coffee; but tea is scarcely ever used, except by the sick. The morning is, therefore, passed with little intercourse, and in extreme indolence. The men loiter, fiddle, work tapestry, and sometimes read, in a *robe de chambre*, or a jacket and "pantalons*;" while the ladies, equipped only in a short manteau and petticoat, visit their birds, knit, or more frequently idle away the forenoon without doing any thing. It is not customary to walk or make visits before dinner, and if by chance any one calls, he is received in the bed-chamber. At half past one or two they dine, but without altering the negligence of their apparel, and the busness of the toilette does not begin till immediately after the repast. About four, visits of ceremony begin, and may be made till six or seven, according to the season; but those who intend passing an evening at any particular house, go before six, and the card-parties generally finish between eight and nine. People then adjourn to their supper engagements, which are more common than those for dinner, and are, for the most part, in different places, and considered as a separate thing from the earlier amusements of the evening. They keep better hours than the English, most families being in bed by half past ten. The theatres are also regulated by these sober habits, and the dramatic representations are usually over by nine.'

The details given of the distresses attending the imprisonments towards the close of the year 1793 are shocking, and afford a dreadful picture of the revolutionary system of terror: but we have so frequently had occasion to lay before our readers accounts of this kind, that we shall refer them to the work for particulars; and shall only pause to lament with the writer the ravages which, in the rage of barbarism, were made among the friends to the sciences and arts.

VOL. II. P. 271.—"This revolutionary barbarism, not content with stopping the progress of the rising generation, has ravaged without mercy the monuments of departed genius, and persecuted with senseless despotism those who were capable of replacing them. Pictures have been defaced, statues mutilated, and libraries burnt, because they reminded the people of their kings or their religion; while artists, and men of science or literature, were wasting their valuable hours in prison, or expiring on the scaffold.—The moral and gentle Florian died of vexation. A life of abstraction and utility could not save the celebrated chymist, Lavoisier, from the guillotine. La Harpe languished in confinement; probably, that he might not eclipse Chénier, who writes tragedies himself; and every author that refused to degrade his talents by the adulation of tyranny has been proscribed and persecuted. Palissot[†], at sixty years old, was destined to expiate in a prison a satire

** Trowsers.

* Palissot was author of "The Philosophers," a comedy, written thirty years ago, to ridicule Rousseau. He wrote to the municipality,

satire upon Rousseau written when he was only twenty, and escaped, not by the interposition of justice, but the efficacy of a *bon mot*. A similar fate would have been awarded Dorat*, for styling himself Chevalier in the title pages of his novels, had he not commuted his punishment by base eulogiums on the convention, and with the same pen, which has been the delight of the french *boudoir*, celebrated Carrier's murders on the Loire under the appellation of “*baptêmes civiques*.” Every province in France, we are informed by the eloquent pedantry of Gregoire, exhibits traces of these modern huns, which, though now exclusively attributed to the agents of Robespierre and Mr. Pitt, it is very certain were authorized by the decrees of the convention and executed under the sanction of deputies on mission, or their subordinates. If the principal monuments of art are yet preserved to gratify the national taste or vanity, it is owing to the courage and devotion of individuals, who obeyed with a protecting dilatoriness the destructive mandates of the government.

“ At some places, *orangeries* were sold by the foot for fire-wood, because, as it was alledged, republicans had more occasion for apples and potatoes than oranges.—At Mousseaux, the seals were put on the hot-houses, and all the plants nearly destroyed. Valuable remains of sculpture were condemned for a crest, a *feur de lys*, or a coronet attached to them; and the deities of the heathen mythology were made war upon by the ignorance of the republican executioners, who could not distinguish them from emblems of feodality †. Quantities of curious medals have been melted

municipality, acknowledged his own error, and the merits of Rousseau; yet, says he, if Rousseau were a god, you ought not to sacrifice human victims to him.—The expression, which in french is well turned, pleased the municipality, and Palissot, I believe, was not afterwards molested.”

* * Author of “*Les Malheurs d'Inconstance*,” and other novels.’

† At Anet, a bronze flag, placed as a fountain in a large piece of water, was on the point of being demolished, because flags are beautes of chace, and hunting is a feodal privilege, and flags of course emblems of feodality.—It was with some difficulty preserved by an amateur, who insisted, that *flags of bronze* were not included in the decree.—By a decree of the convention, which I have formerly mentioned, all emblems of royalty or feodality were to be demolished by a particular day; and as the law made no distinction, it could not be expected that municipalities, &c. often ignorant or timid, should either venture or desire to spare what in the eyes of the connoisseur might be precious.

“ At St. Denis, (says the virtuoso Gregoire) where the National Club justly struck at the tyrants even in their tombs, that of Turenne ought to have been spared; yet strokes of the sword are still visible on it.”—He likewise complains, that at the botanic Garden the bust of Linnæus had been destroyed, on a presumption of its being that of Charles the Ninth; and if it had been that of Charles the Ninth, it is not easy to discern how the cause of liberty

melted down for the trifling value of the metal: and at Abbéville, a silver St. George, of uncommon workmanship, and which Mr. Garrick is said to have desired to purchase at a very high price, was condemned to the crucible—

“ ——— Sur tant de tressors
Antiques monumens respectés jusqu’alors,
Par la destruction signalant leur puissance,
Les barbares etendirent leur stupide vengeance.”

La Religion, Racine.

Yet the people in office, who operated these mischiefs, were all appointed by the delegates of the assembly; for the first towns of the republic were not trusted even with the choice of a constable. Instead, therefore, of feeling either surprize or regret at this devastation, we ought rather to rejoice that it has extended no farther: for such agents, armed with such decrees, might have reduced France to the primitive state of ancient Gaul.’

We add the following welcome report of the state of religious worship in Paris in June 1795.

P. 415.—‘ Yesterday being sunday, and to day the Decade, we have had two holidays successively, though, since the people have been more at liberty to manifest their opinions, they give a decided preference to the Christian festival over that of the republic. They observe the former from inclination, and the latter from necessity; so that between the performance of their religious duties, and the sacrifice of their political fears, a large portion of time will be deducted from industry that was gained by the suppression of the saint’s days. The parisians, however, seem to acquiesce very readily in this compromise, and the philosophers of the convention, who have so often declaimed against the idleness occasioned by the numerous *fêtes* of the old calendar, obstinately persist in the adoption of a new one, which increases the evil they pretend to remedy.

‘ If the people are to be taken from their labours such a number of days, it might as well be in the name of St. Gene-

berty was served by its mutilation.—The artist or moralist contemplates with equal profit or curiosity the features of Pliny or Commodus; and history and science will appreciate Linnæus and Charles the Ninth, without regarding whether their resemblances occupy a palace, or are scattered in fragments by republican ignorance.—Long after the death of Robespierre, the people of Amiens humbly petitioned the convention, that their cathedral, perhaps the most beautiful Gothic edifice in Europe, might be preserved; and to avoid giving offence by the mention of churches or cathedrals, they called it a *Basilique*.—But it is unnecessary to prove farther, that the spirit of what is now called Vandalism originated in the convention. Every one in France must recollect, when dispatches from all corners announced these ravages, they were heard with as much applause, as though they had related so many victories gained over the enemy.’

viéve or St. Denis, as of the Decade, and the saints'-days have at least this advantage, that the forenoons are passed in churches; whereas the republican festivals, dedicated one to love, another to stoicism; and so forth, not conveying any very determinate idea, are interpreted to mean only an obligation to do nothing, or to pass some supernumerary hours at the *cabaret*.

'I noticed with extreme pleasure yesterday, that as many of the places of public worship as are permitted to be open, were much crowded, and that religion appears to have survived the loss of those exterior allurements which might be supposed to have rendered it peculiarly attractive to the parisians. The churches at present, far from being splendid, are not even decent, the walls and windows still bear traces of the Goths (or if you will, the *philosophers*) and in some places service is celebrated amidst piles of forage, sacks, casks, or lumber appertaining to the government—who, though they have by their own confession the disposal of half the metropolis, choose the churches in preference for such purposes*. Yet these unseemly and desolate appearances do not prevent the attendance of congregations more numerous, and, I think, more fervent, than were usual when the altars shone with the offerings of wealth, and the walls were covered with the more interesting decorations of pictures and tapestry.'

We shall now take our leave of a performance, which, though in point of style not ill-written, has been evidently drawn up, and prepared for the press, under the strong bias of that predilection for despotism, which has led the writer of the letters to pronounce the late convention of France to be a body of men 'whose feelings and principles were always instinctively at war with justice,' and to give it as the perfect conviction of her mature judgment, that 'the old monarchical constitution of France, with *very slight* meliorations, was every way better calculated for the national character, than a more popular form of government.'

O. S.

POLITICS.

ART. XXV. *Letter from Thomas Paine to George Washington, President of the United States of America.* 8vo. 77 pa. Pr. 1s. 6d. Symonds. 1797.

This letter will excite very different sensations in the breasts of different persons. The enemies of liberty will rejoice to behold two of the most strenuous assertors of american independency at variance; while the friends of freedom must lament that men, whose names will probably be handed down, in conjunction, to posterity, should have differed respecting principles intimately con-

* It has frequently been asserted in the convention, that by emigrations, banishments, and executions, half Paris had become the property of the public.

ected with the happiness or misery of society. One of them is at present an outlaw to this country, the other was considered as such at no very remote period: they are both in possession of extraordinary powers, and it will scarcely be doubted, that the one has achieved as much with his pen, as the other has effected with his sword.

Mr. P., in his letter dated 'Paris, August, 1796,' after disclaiming all apology, hints at the 'double politics' of the president, which are said to have produced an 'eventful crisis.' Recurring to the federal union, he refers for an early proposition on this subject to his pamphlet called 'Common Sense,' and although he objects to many parts of the constitution, particularly to the manner in which the executive is formed, yet as "thirteen staves and ne'er a hoop will not make a barrel," he agrees as to the advantages likely to arise, and that actually have arisen from the federal hooping of the states.'

'It was with pleasure,' adds he, 'that every sincere friend to America, beheld, as the natural effect of union, her rising prosperity; and it was with grief they saw that prosperity mixed even in the blossom, with the germ of corruption. Monopolies of every kind marked your administration almost in the moment of its commencement. The lands obtained by the revolution were lavished upon partizans; the interest of the disbanded soldier was sold to the speculator; injustice was acted under the pretence of faith; and the chief of the army became the patron of the fraud. From such a beginning, what else could be expected than what has happened? A mean and servile submission to the insults of one nation; treachery and ingratitude to another.'

'Some vices make their approach with such a splendid appearance, that we scarcely know to what class of moral distinctions they belong. They are rather virtues corrupted, than vices originally. But meanness and ingratitude have nothing equivocal in their character. There is not a trait in them that renders them doubtful. They are so originally vice, that they are generated in the dung of other vices, and crawl into existence with the filth upon their back. The fugitives have found protection in you, and the levee room is the place of rendezvous.'

After observing, that 'the federal constitution is a copy, though not quite so base as the original, of the form of the British constitution,' the author goes back to the early periods of the American contest, and then animadverts, with great severity, on the conduct of Washington, both civil and military.

'The part I acted in the American revolution is well known. I shall not here repeat it. I know also, that, had it not been for the aid received from France, in men, money, and ships, your cold and unmilitary conduct (as I shall show in the course of this letter) would in all probability have lost America; at least she would not have been the independent nation she now is. You slept away your time in the field, till the finances of the country were completely exhausted, and you have but little share in the glory of the final event. It is time, sir, to speak the undisguised language of historical truth.'

‘ Elevated to the chair of presidency, you assumed the merit of every thing to yourself; and the natural ingratitude of your constitution began to appear. You commenced your presidential career by encouraging and swallowing the grossest adulation; and you travelled America from one end to the other, to put yourself in the way of receiving it. You have as many addresses in your chest as James the second. As to what were your views, for if you are not great enough to have ambition, you are little enough to have vanity, they cannot be directly inferred from expressions of your own; but the partizans of your politics have divulged the secret.

‘ John Adams has said (and John it is known was always a speller after places and offices, and never thought his little services were highly enough paid) John has said, that, as Mr. Washington had no child, the presidency should be made hereditary in the family of Lun Washington. John might then have counted upon some sinecure for himself, and a provision for his descendants. He did not go so far as to say also, that the vice-presidency should be hereditary in the family of John Adams. He prudently left that to stand upon the ground, that one good turn deserves another*.

‘ John Adams is one of those men who never contemplated the origin of government, or comprehended any thing of first principles. If he had, he might have seen, that the right to set up and establish hereditary government never did, and never can exist in any generation, at any time whatever; that it is of the nature of treason, because it is an attempt to take away the rights of all the minors living at that time, and of all succeeding generations. It is of a degree beyond common treason; it is a sin against nature. The equal rights of generations is a right fixed in the nature of things. It belongs to the son when of age, as it belonged to the father before him. John Adams would himself deny the right that any former deceased generation could have to decree authoritatively a succession of governors over him or over his children, and yet he assumes the pretended right, treasonable as it is, of acting it himself. His ignorance is the best excuse.

‘ John Jay has said, (and this John was always the sycophant of every thing in power, from Mr. Girard in America, to Grenville in England) John Jay has said, that the senate should have been appointed for life. He would then have been sure of never wanting a lucrative appointment for himself, and have had no fears about impeachment. These are the disguised traitors that call themselves federalists.’

Mr. P. next states the cause of his imprisonment, which, as well as all the other horrors of that period, he attributes to ‘ the brutal letter of the duke of Brunswick.’ On that, as on every other occasion, he considered himself as a citizen of America, and asserts; that the government of that country owed him protection ‘ on every ground and principle of honour and gratitude.’

* Two persons to whom John Adams said this, told me of it. The secretary of Mr. Jay was present when it was told to me.’

and Mr. Washington, 'on every score of private acquaintance,— I will not now say friendship;' adds the author, 'for it has some time been known by those who know him, that he has no friendships, that he is incapable of forming any; he can serve or desert a man or a cause with constitutional indifference; and it is this cold hermaphrodite faculty that imposed itself upon the world, and was credited awhile by enemies as by friends, for prudence, moderation, and impartiality.'

Mr. P. was liberated on the 4th of November, in consequence of the intervention of Mr. Monroe, the american minister, who acted on that occasion without being particularly authorized by the executive government, an omission to which he attributes three months confinement: 'all that period of my imprisonment at least, I owe not to Robespierre, but to his colleague in projects, George Washington.'

Leaving all *personal* considerations, the author next proffers certain charges against the president, which we shall endeavour to arrange under their respective heads.

1. The sending Gouverneur Morris to London in 1790, as his secret agent, for the purpose of keeping up a correspondence with the english ministry;

2d. The employment of the said Morris, as minister in France, 'where if he was not an emissary of the british ministry, and the coalesced powers, he gave strong reasons to suspect him of it;'

3d. The esteem and friendship exhibited towards Gouverneur Morris, even after his recall;

4th. The appointment of Mr. Jay, and the scandalous sacrifice made by him, and approved of by Mr. Washington, of the honour and indepence of America;

5th. The 'fraudulent' address of G. Washington to the committee of public safety, at the very time he was negotiating a treaty with England, highly inimical to France;

And 6th. The base ingratitude displayed towards France, which 'gave in money as a present, six millions of livres, and ten millions more as a loan, and agreed to send a fleet of not less than thirty sail of the line, at her own expense, as an aid to America.'

After a minute investigation of Mr. Jay's treaty, the author concludes as follows:

'This is the ground on which America now stands. All her rights of commerce and navigation are to begin anew, and that with loss of character to begin with. If there is sense enough left in the heart to call a blush into the cheek, the Washington administration must be ashamed to appear. And as to you, sir, treacherous in private friendship (for so you have been to me, and that in the day of danger) and a hypocrite in public life, the world will be puzzled to decide, whether you are an APOSTATE or an IMPOSTOR? whether you have abandoned good principles, or whether you ever had any?'

The american constitution, by permitting the long continuance of the executive in one person, is but too well calculated to corrupt the human heart, and render office dear, even to the best and most disinterested men. The circulation of power is as essential to a well regulated commonwealth, as it's stability is to

a monarchy. This essential vice, in the grand federal political chart, has however been in part obviated, at least for a time, by the resignation of president Washington; and it is but justice to Mr. P. to observe, that the present attack on the character of that great man was anterious to this event.

ART. XXVI. *Another Coruscation of the Meteor Burke. The retort politic on Master Burke, or a few Words en passant: occasioned by his two Letters on a regicide Peace. From a Tyro of his own School, but of another Class.* 2d. Edit. 8vo. 70 pages. Price 1s. 6d. Jordan. 1796.

THE 'luminous vapour' so visible in Mr. Burke's writings is here said to be nothing more than a rhetorical kind of phosphorus, which 'shines, blazes, but never warms,' and were it not for some short *lucid intervals* in his last publication, the author would most willingly confign him to the Paris madhouses, called *les Incurables*.

The press and trial by jury are here considered as the last bulwarks of english liberty, while the late present of Edmund Burke to his country, is 'a legacy of never-ending warfare.'

'It has been said hitherto,' adds the author, 'that the bull was the only animal whose age rendered his life dangerously vicious; but Mr. Burke, by his solicitude to have his fellow-creatures slayed in battle, and his countrymen guiltlessly murdered at home, resembles an ancient monster invoking the god of havoc and revenge to change his grey hairs, as those of Medusa, into hissing snakes, that horror may abound; and to convert his deciduous teeth, like those of Cadmus's dragon, into armies of soldiers, for the destruction of each other.'

ART. XXVII. *Which is the Oracle, Burke or O'Bryan? By an impartial Observer.* 8vo. 45 pages. Price 1s. Boosey. 1796.

THE author leans rather to the opinion of Mr. O'Bryan: 'that the duration of the war is ruin, and that peace alone can save us,' than to that of Mr. Burke: 'that there is no calamity so fatal to this nation as peace.'

So earnest is he for closing the calamities of mankind, that he cares but little whether the blessing be achieved by the ministry or the opposition.

The following is a specimen of his political sentiments:

'The arrogant minister himself, who, a few short years ago, intoxicated with the adulation of sycophants and interested men, fell asleep and dreamt he was the god of war, and parcelled out the kingdoms of the world on *paper*, as caprice dictated; he, who involved his country in the horrors of war, under pretence of saving the United Provinces, but, in reality, to order how a great nation should be governed, and to uphold tyranny and popery in a contest against liberty and enlightened reason, now awakes from his political dream, and tortured with the pangs of mortified ambition! His beggared treasury affrights him! his fine spun systems of conquest and aggrandizement are broken; and he now beholds circumstances undisguised!—He looks abroad—Holland,

a con-

a conquest to the french, and their [it's] exiled stadholder a wanderer here.

‘ Prussia fattened by our folly, saved from our misfortunes by a timely defection.

‘ The emperor, almost exhausted, struggling yet a little longer, not to conquer France, but to save Vienna !

‘ Italy rendering to Paris treasures of ransoms, and the fine monuments of art, as trophies of the triumphs of the french !

‘ Spain become the ally of her foe, and the foe of her ally ; and turning against England the whole of her maritime power.’

ART. XXVIII. *Thoughts on the present Negotiation.* 8vo. 40 pa.
Pr. 1s. Jordan. 1796.

THE present contest is here considered as a fanatical attempt on the liberties of mankind, and it is remarked, that, ‘ if the dignity of this nation would have been sacrificed by treating with Chauvelin to prevent war, it will surely not be preserved by suing for peace to La Croix.’

Mr. Pitt, we are told, was expected to be ‘ great, though mischievous,’ and it was imagined, after full proof obtained of his political profligacy, ‘ that if our country, its glory and its liberties were doomed to fall, they would fall by no vulgar hand.’ It is now discovered, however, that ‘ his greatest resource is cunning, and that his wisdom consists alone in deceit.’

ART. XXIX. *Strictures on Peace. A Dialogue between an Englishman and Reformer.* By Mr. Dunn. 8vo. 32 pages. Pr. 1s. Richardson. 1796.

MR. DUNN, in this dialogue, has implanted many prejudices in the bosom of his ‘ englishman,’ and exhibited but few talents on the part of his ‘ reformer.’

ART. XXX. *An Exposition of the Principles of the English Jacobins; with Strictures on the political Conduct of Charles James Fox, William Pitt, and Edmund Burke; including Remarks on the Resignation of George Washington.* By R. Dinmore, Junior. 8vo. Price 1s. Norwich, March; London, Jordan. 1796.

MR. D., in reply to a letter from an honest ‘ alarmist who begins to doubt of the justice and propriety of his opinions,’ presents him with a sketch of the ‘ Norwich jacobins.’ He denies that their principles are french, although that nation may have acted upon them, ‘ they are principles of pure english growth; Locke, Sydney, Marvel, Milton, &c. were their authors; for them Hampden bled in the field, and Sydney on the block; for them the Anglo-americans shed their purest blood, and exposed their bravest sons; and as an englishman, I feel proud that their great enemy Edmund Burke admits there are eighty thousand men yet in England, thinned as they have been by emigration, who hold those doctrines.’

The ‘ equality’ contended for by them, consists ‘ in an equal right (on the part of all men,) to the honors and justice of their country.’

country.' They are of course enemies to all hereditary claims; they are 'mortal enemies to all entails;' they consider that the laws ought to have a tendency to equalize property, 'because they conceive that immense wealth in the few produces corresponding misery in the many; they detest all acts of parliament which cramp industry, consequently they are hostile to all corporations, and all chartered rights; they abhor the game laws; they are enemies to all copyhold tenures, but would allow the lord of the manor a fair equivalent, and they are adverse to the enormous salaries paid to the public functionaries.

On the subject of religion, the jacobins ask 'how does a man act?' not 'how does he think?' They conceive every sect ought to maintain its own clergy, and that the labour of the catholic should not be put in requisition for the maintenance of the church of England man.

Since writing the above, I am informed,' adds the author towards the conclusion, 'that general Washington has declared his intention of resigning the presidentship of the american states. An event so long wished for by the jacobins must not pass unnoticed. They honoured this great man with all their hearts and with all their souls; but they dreaded the effects of long continued power. Their enemies have also prognosticated, that upon his death or resignation, America would fall into general confusion. The jacobins on the contrary assert, the election of his successor will produce as little bustle as that of a lord mayor of London. They say the pure elective principle guards against violence and discord.

" 'Tis reason's self,
The kin of Deity; heav'ns choice prerogative;
True bond of law, and social soul of property."

This pamphlet contains a very able, and we believe a very faithful exposition of the principles of the jacobins.'

ART. XXXI. *A particular Account of the late Outrages at Lynn and Wisbech; being a Postscript to the Appeal to popular Opinion, against Kidnapping and Murder.* By John Thelwall. 8vo, 19 pages. Price 6d. Jordan. 1796.

AFTER recapitulating the outrages experienced by him at several sea-port towns, Mr. T. continues thus: 'The reader will judge for himself; but for my own part, when I put together the whole history of these outrages, I cannot but imagine that I discover the connecting links of the series—I cannot but conclude that the brutal conspiracy, which has degraded the character of our seamen below the level of buccaneers and algerine pirates, originated with higher authorities, than the commanders of two or three frigates and sloops of war.'

At Lynn Regis, a press-gang seems to have been employed, and the magistrates are represented as winking at, if not encouraging a tumult.

'Where,' says the author, at the conclusion, 'where—if this mad violence on the one hand, and this criminal supineness on the other, continue—where is manly reason to cast the anchor of sustaining

ing hope?—or, rather, whither to spread the sail for consolatory refuge?"

ART. XXXII. *Letter the Fourth, on the Subject of the Armed Yeomanry, addressed to the Right Hon. Earl Gower Sutherland, Colonel of the Staffordshire Volunteer Cavalry.* By Francis Percival Eliot, Major in the above Corps. 8vo. 24 pa. Price 6d. Longman. 1796.

THE author wishes to consider the volunteer cavalry 'not as a military corps, but as a body of arm'd constables; a sort of *posse comitatus*, exemplifying in real practice what the miserable jargon of french theorists has denominated *citoyens-soldats.*' This, which, abuse apart, is the true constitutional mode of considering them, is far more liberal than the interested howl about 'the friends of anarchy,' and the friends of innovation, who are here coupled with the 'friends of insurrection.' The major however plays the *old soldier* on the present occasion, for after mentioning his fondness for the profession of arms, he throws out some hints about *payment* during actual service in time of war, and a more *permanent establishment* on the return of peace. As to the 'cost,' to make use of one of his own expressions, it 'is but a drop in the financial ocean!'

ART. XXXIII. *The Iniquity of Banking: or Bank Notes proved to be injurious to the Public, and the real Cause of the present exorbitant Price of Provisions.* 8vo. 47 pa. Price 1s. 1796.

IF we be to give full credit to the doctrines laid down in this pamphlet, the banking system, by which paper is substituted for the precious metals, is pregnant with a variety of serious and alarming evils. The enhanced price of provision, the miseries of the poor, the distresses of the middling classes; nay, the continuance at least, if not the origin of modern warfare, are all traced up to this source. In short, it is here undertaken to show, 'that the issuing of bank notes is productive of the same consequences as robbery, as by that means the produce of labour is obtained without labour, and every man in society deprived of a part of his property, or of the fruits of his labour.'

The author asserts, that every alteration in the relative quantities of the circulating medium, and the commodities of a country, must necessarily produce a similar alteration in their relative value; that the price of merchandize of any kind will always rise or fall, in proportion to the demand, and that the demand must always be increased or diminished, in proportion to the increase or decrease of the money of the purchasers.

'Since then,' adds he, p. 15, 'it has been proved that increasing the circulation must necessarily increase the price of commodities, it becomes evident, that bank notes, by which the money circulation of this country has been so prodigiously increased, are the real cause of the present exorbitant price of provisions; and such being the case, it must likewise be no less evident, that the banker as certainly robs every other man in the society, by circulating his notes, as by levying a tax, or by putting his hands into their pockets and

taking out a part of their money. For there is no difference between enhancing the price of commodities, and lessening the value of money: and a man is equally injured, by having the money reduced, as by having a part of it taken away.'

The author maintains, that it is not the increase of the taxes, but of paper money, that has produced the present high price of commodities of every kind.

' Were all taxes,' says he, ' levied directly upon inc. me, they could produce no effect whatever on the price of commodities; for as the prices must depend on the demand, and as every man's demand must depend on his income, the whole demand on the prices of all the commodities, must likewise depend upon the sum of all the incomes. A tax, therefore, which merely alters the distribution, without increasing the sum of the income of a state; as is the case with a direct tax on income, could never vary the price of commodities.'

The theory here presented is certainly an ingenious one, and many of the positions appear to be founded on Adam Smith's "Wealth of Nations," but we apprehend, that the author carries his speculations rather too far. We are afraid, however, his assertion, that ' war becomes the interest of all money-lenders,' is but too true. The same may be said of the passage in which he maintains, that, ' in proportion as the luxuries of one part of the society are increased, the comforts of the other are diminished;' and it is surely a melancholy reflection, if the fact lately assented to in the house of commons be correct, ' that the labourer who has two children cannot possibly maintain them.'

s.

MISCELLANEOUS.

ART. XXXIV. *Selections from the French Anas: containing Remarks of eminent Scholars on Men and Books. Together with Anecdotes and Apophthegms of illustrious Persons. Interspersed with Pieces of Poetry.* In two Volumes. 12mo. 516 pa. Price 7s. sewed. Oxford, Cooke; London, Robinsons. 1796.

IT is well known, that the technical term *anas* signifies the collections of miscellaneous observations, anecdotes, &c. left behind them by eminent scholars, and published by their friends after their decease. We have heard in England of *Richardsoniana*, and *Johnsoniana*. Upon the continent these collections have been common, and they contain, among much trash, many curious and amusing articles. A judicious selection from these has been a *desideratum* in literature. This defect the editor of these volumes undertakes to supply, by selecting from the various *anas* the more amusing, or instructive passages; and he has increased the value of his collection, by occasionally adding illustrative notes, and by prefixing to each *ana* a brief biographical sketch of the author. We cannot promise our readers that the whole collection will be found equally entertaining or instructive; some of the articles will perhaps be thought trifling or dull; but the collector has admitted nothing inconsistent with decency

decency or good morals, and the reader will not pass through these *anas* without meeting with many things which will excite his risibility, gratify his curiosity, and afford him useful information. The best recommendation we can give of the collection will be, to afford our readers the amusement of perusing a few articles.

VOL. I, P. 3.—^c POGGIANA. CARDINAL ANGELOTTO.

‘ This man, notorious for the weakness of his intellect, and the meanness of his disposition, was very fond of detracting from the merit of others. One day, when pope Eugenio IV. was at Florence, a lad of ten years old was introduced to his holiness in the presence of the cardinal. The youth addressed the pope in a speech, which, for gravity and wisdom, much exceeded his years. “ It is common,” observed Angelotto, when the rest of the audience praised the oration, “ for young persons endowed with premature talents to fall into early decay of parts.” “ Then, my lord cardinal,” replied the lad, “ you must have had very extraordinary talents when you was [were] young.”

P. 6.—^c EMPEROR SIGISMUND.

‘ This prince, having granted the title of nobleman to a learned doctor, he observed the man at court taking his place among the nobles, and not, as formerly, among the professors.—“ What a simploton he is!” observed the emperor; “ I can make a thousand gentlemen every day of my life; but I cannot make one learned man.”

P. 43.—^c VALESIANA.

‘ Joachim du Bellay composed very fine latin verses. In his small collection of epigrams, there is one that pleases me much by its singularly natural turn. It is addressed to a foolish author, who entitled his work *Nugæ*, or *Trifles*.

- Paule, tuum inscribis nugarum nomine librum
In toto libro nil melius titulo,
- Paul, I have read your book; and though you write ill,
I yet must praise your most judicious title.’

P. 70.—^c PATINIANA.

‘ Pliny’s Natural History is a very fine composition. It is original in the highest degree. It yields in merit to Aristotle and Plutarch only. Pliny’s knowledge is deep, and his mind sagacious; which enabled him to controvert popular prejudices and errors. He is modest with respect to his situation and talents, too well knowing the infirmities of nature as well as the misfortunes of life. His reflections are solid and well founded. It is the height of ignorance and folly to neglect or despise his Natural History.’

P. 113.—^c LONGUERANA. STRABO.

‘ Strabo, one of the best authors of antiquity, clearly proves the account of the amazons to be fabulous. Xenophon, whose history would have led him to speak of them, is silent on that subject. No author of the time of Alexander has mentioned Thalestris. Q. Curtius’s history is a romance. He is a writer very ignorant in geography

geography and chronology, and a mere grammarian employed about words and style. He wrote between the fifth and sixth century.'

P. 188.—^c CARPENTERIANA. HISSING.

‘ This mode of expressing popular disapprobation of a public speaker appears, from the following passage in Cicero’s letters, to have been very ancient. Speaking of the orator Hortensius, Cælius thus describes the success of that speaker’s eloquence : “ *Hoc magis animadversum est, quod intactus a sibilo p̄venerat Hortensius ad senectutem :*” it is worth observation to remark, that Hortensius arrived at old age, without once incurring the disgrace of being hissed at.’

VOL. II, P. 17.—^c MENAGIANA. ANECDOTE OF GROTIUS.

‘ When this excellent writer and man was confined by the prince of Orange in the castle of Louvestein, with his friend Barneveldt, on the suspicion of favouring the sect of the arminians, he obtained permission to have his books sent to him. After some time, the guards neglected to examine the boxes, as they came in and were carried out. His wife placed Grotius in one of the empty boxes that was going out, and he was safely in this manner extricated from his confinement. Some soldiers, whilst they were carrying the chest, observed, that it was as heavy as if an arminian had been in it. Grotius, however, after much apprehension, escaped. The following verses were made to celebrate so fortunate an elopement. The arca, or chest, in which he was concealed, is alluded to by the author :

‘ *Hæc ea, quæ domini solita est portare libellos
Grotiadæ fuerat pondere facta gravis ;
Mutatum neque sensit onus, quod enim illa serebat,
Id quodque, sed spirans bibliotheca, fuit.*

‘ This chest, which to its master did convey
Full many a massy volume every day,
Unconscious now of greater weight and cares,
A living library in Grotius bears.

‘ Grotius told me (M. Menage) the circumstances and manner of his escape. It happened in the year 1662.’

P. 39.—^c THE STYLE OF TERTULLIAN.

‘ M. Balzac said of the phrase and composition displayed in the writings of this father of the church, that it resembled ebony, the darkness of which strikes the eye with dazzling splendour.’

P. 90.—^c CHEVRÆANA. ANECDOTE OF A SPANIARD.

‘ A Spanish gentleman, who had but one eye, used frequently to attend a tennis-court, whenever any match of skill was played there. One day, the ball was so violently struck against the other eye, as in a moment to deprive him of the use of it. He bowed to the company ; and, without apparent emotion, left the court, saying, “ *Buenas noches !*” Good night, gentlemen.’

P. 98.—^c EPIGRAM OF BEZA.

‘ The following epigram, written by the celebrated Theodore Beza, is not without considerable merit :

‘ Tollendæ cupidus Spurinna prolis
Altæ dum superat jugum Pyrenes :
Divo porrigit ut preces Jacobo ;
Inde Alpes quoque præterit nivosas,
Petri ut limina visat atque Pauli :
Et mox Hadriacum in sinum reflexus
Divæ offert sua vota Lauretanæ :
Inde per medii maris pericla
Sacram perveniens ad usque Idumen
Sacratum Domini venit sepulchrum.
Nec contentus adhuc, latrocinantum
Arenas Arabum sisticulosas
Gibbo permeat insidens camelii,
Sublimem properans ad usque Sinam
Et Divæ juga sacra Catharinæ.
Quid profecerit hoc labore, quæris ?
Tres natos reperit domum reversus.

‘ IMITATED.

‘ Spurinna, wishing for an heir,
To ev’ry saint put up a pray’r ;
And, leaving his fair wife at home,
Resolv’d a pilgrim far to roam.
Now, zealously, St. James * to please,
He pass’d the distant Pyrenees.
Now climb’d the Alps, immers’d in snow,
Before St. Peter’s shrine to bow.
Passing the adriatic sea,
Before Our Lady † bent his knee.
Now traversing the vasty brine,
Visits the holy Palestine.
Now, on a camel’s back stuck fast,
Arabia’s scorching sands he pass’d ;
To Sinai’s mount his course he bends,
And good St. Cath’rine’s ‡ fane ascends.
How did the gracious saints repay
This long and pious voyage ? say.
Spurinna found, and great his joy,
His wife safe suckling her third boy !

P. 150.—^c EVREMONIANA. A SINGULAR PETITION TO A
MINISTER OF STATE.

‘ A gentleman who had been long attached to cardinal Mazarin, and much esteemed by that minister, but little assisted in his finances

‘ * St. James of Compostella in Gallicia.’

‘ † Our Lady of Lorretto.’

‘ ‡ St. Catherine’s chapel on mount Sinai.’

by court favour, one day told Mazarin of his many promises, and his dilatory performance. The cardinal, who had a great regard for the man, and was unwilling to lose his friendship, took his hand, and leading him into his library, explained to him the many demands made upon a person in his situation as minister, and which would be politic to satisfy previously to other requests, as they were founded on services done to the state. Mazarin's companion, not very confident in the minister's veracity, replied, " My lord, all the favour I expect at your hands is this: that whenever we meet in public, you will do me the honour to tap me on the shoulder in the most unreserved manner." In two or three years the friend of the cardinal became a wealthy man, on the credit of the minister's attentions to him; and Mazarin used to laugh, together with his confident, at the folly of the world, in granting their protection to persons on such slight security.'

P. 253.—*BOLLEANA. A DIFFICULT PASSAGE IN HORACE* EXPLAINED.*

"Difficile est communia dicere." The meaning of this axiom of Horace (observed Boileau) should be explained according to its most obvious sense; which is, that it is difficult to enter on subjects which every man can handle so as they shall appear your own property, from the manner in which you are alone enabled to treat them. Boileau used to say, that he found this explanation of that much controverted text in Hermogenes †: and was eager to support the justice of it by a variety of good arguments.'

ART. XXXV. *Cheap Repository.* Vol. I. 12mo. Vol. II. Cr. 8vo.
Marshall. 1795 and 1796.

In* march 1795, an institution was opened, under the name of the Cheap Repository for Moral and Religious Publications, the object of which is, to furnish the people at large with useful reading, at so low a price as to be within reach of the poorest purchaser. The price of these small tracts is, in general, a halfpenny or a penny, and seldom exceeds two-pence. Concerning the utility of the design, there cannot be two opinions. There is certainly no way, in which the minds of the poorer and busier part of mankind can be so effectually enlightened with useful knowledge, and impressed with virtuous sentiments, as by an easy and free circulation of books and papers of various kinds, judiciously adapted to their comprehension. Of the execution, as far as appears from the present volumes, we are inclined, on the whole, to speak with approbation. Some of the religious pieces, it is true, involve mysteries, which neither the common people, nor their betters, can understand, and perhaps teach tenets by rote, which the teachers themselves might not find it easy to establish by any argument, or evi-

* *Art of Poetry*, line 120.

† See *Hermogenes de Gravitat.* apt. dicend. sect. 30. Ed. Stuimii, 1671.

dence, which would satisfy an accurate inquirer. But, united with these redundancies we find a variety of excellent matter, exhibited in forms happily adapted to the purpose of the publication. Sentiments of piety, benevolence, and integrity, are inculcated; industry, sobriety, honesty, and the whole train of personal and social virtues are recommended; and the various snares by which young people are drawn into licentious practices are exposed; in every way, which can be supposed to interest the class of readers, for whose benefit this institution has been chiefly formed. A great number of the pieces are drawn up in the amusing form of tales or stories; as 'The Shepherd of Salisbury Plain; the History of Tom White, the Postillion; the two Shoemakers; the two Soldiers; The two wealthy Farmers; Billy Brown; the St. Giles's Orange Girl; the Good Negro-woman; &c.' Some are written in verse, as ballads or songs, intended to supplant the mischievous trash which is every where in circulation under these names; some take the familiar shape of dialogue; and some are given in the graver and more solemn way of serious address. Various parts of the Scripture History are given in easy abstracts, and Hymns from Dr. Watts, and other religious poets, are inserted. In announcing a publication of this kind, extracts are unnecessary: from the preceding general account, the design will be easily understood; and, whatever objections may lie against certain sentiments introduced into some of the religious pieces, we have no doubt that much benefit may accrue to the public from a general circulation of the publications which are issued from the Cheap Repository. The tracts are now published on two different sorts of paper; the one of an inferior kind, to render the purchase as low as possible; the other of a finer sort, at a higher price, for the use of schools and genteel families. Two or three new pieces are published every month.

ART. XXXVI. *Hints respecting Wills and Testaments.* 8vo. 14 pages.
Price 3d. Phillips. 1796.

THE object of these few pages is to recommend the disposal of property by will, during the season of health and vigour. The recommendation is enforced by the uncertainty of human existence; the laws of primogeniture by which females and the younger branches of a family may be left destitute; while the elder brother lives in luxury; and lastly, by the various embarrassments in which a family may be involved, in addition to the other distresses on such an occasion, by the death of an intestate parent. The hints are useful and merit attention.

ART. XXXVII. *An Inquiry into the Causes of Insolvencies in retail Business, with Hints for their Prevention; and the Plan of a Fund for the Relief of decayed Tradesmen, their Widows, Children, or Orphans.* By John Gell, of Lewes. 8vo. 54 pages. Rickman. 1796.

AFTER enumerating the various hardships to which tradesmen and their families are subject, the author recommends a plan for their relief. This consists of an annual voluntary subscription to be entered into by shopkeepers, &c. 'and a refusal to take an apprentice, unless the parents and guardians will at the time of executing

cuting the indentures, deposit either half a guinea, a guinea, or two guineas to the fund, according to the nature of the business and ability of the parties.'

The allowance to decayed tradesmen is here settled at 7s. per week; those deemed superannuated are to have 10s. 6d.; a widow 7s.; ditto with one child, 8s. 6d. &c.

This plan is surely far preferable in every point of view, to the various tontines now so common throughout Great Britain.

ART. XXXVIII. *A Defence of the Right Rev. the Lord Bishop of Bangor; with Remarks on a most extraordinary Trial.* By the Reverend Rice Hughes, A. M. Domestic Chaplain to the Right Honourable the Earl of Poulett, and late of St. John's College, Cambridge. 8vo. 48 pages. Price 1s. 6d. Walker. 1796.

AFTER the bishop of Bangor's late honourable acquittal, by the verdict of a jury, from the charge of an assault, it might seem scarcely necessary, that any of his lordship's friends should come forward, in further vindication of his character and conduct. Mr. Hughes, however, considering the whole transaction as a wicked and wanton persecution of an excellent man, thinks himself called upon, by a regard to the most essential interests of society, to lay open before the public, 'the progressive steps and machinations of,' what he calls, 'a dark conspiracy to injure and oppress his lordship.' Many particulars are in the pamphlet related, in order to substantiate, against several individuals, the charge of a malicious prosecution; the particulars of the evidence on the trial are re-considered; the opinion given, by the judge, is examined; and in the result it is concluded, that this prosecution, and the subsequent calumnies against the bishop, have originated in electio-neering resentment; and that, notwithstanding the obloquy which has fallen upon his lordship, he is a man entitled to high respect, as an able guardian of the interests of religion and virtue; as a hospitable and munificent dispensor of the revenues of the church, within his diocese; as a patron of indigent merit, and as the poor man's friend.—We are by no means disposed to call in question the correctness of this pleasing portrait of the bishop of Bangor, or to controvert the accuracy of the statement of facts in this pamphlet: the dispassionate inquirer into the merits of the case will, without our assistance, know how to make all due allowance for the zeal of an apologist, and the eloquence of an advocate. The defence is handsomely drawn up.

ART. XXXIX. *Original Letters and Essays on Moral and Entertaining Subjects,* by the Rev. I. H. Prince, Author of the Christian's Duty to God and the Constitution. 8vo. 199 pages. Price 4s. Wilkins. 1797.

WITHOUT commenting on the numberless grammatical errors, which add disgrace even to this paltry performance, we content ourselves with a display of the rev. Mr. P.'s descriptive talents: 'It was one of the delightfulest mornings that ever I saw; the sun shone with resplendent lustre, and totally eradicated the fog which had invested the earth, &c.' p. 119. Sol had taken a lesson of Dr. Last; 'I plucks 'em up by the roots,' replied the doctor, when asked how he cured the tooth-ache.

ART. XL. *Muselman Adeti; or a Description of the Customs and Manners of the Turks, with a Sketch of their Literature.* By S. Baker. Dedicated to his Excellency, the Ambassador of the Sublime Porte, at the Court of London. Embellished with a Frontispiece. 12mo. 98 pages. Milne. 1796.

As a compilation, this small volume may be entitled to commendation. Lady Wortley Montague, baron de Tott, and the abbé Toderini, author of a curious work, *De la Literature des Turcs*, are the principal authors, to whom the editor acknowledges his obligations. From these and other sources he has borrowed very freely; and has made up, on the whole, an agreeable book, containing curious and entertaining information concerning the turks.

D. M.

ART. XLI. *Collection des Nouveaux Costumes des Autorités Constituées Civils & Militaires.* Collection of New Dresses of the Constituted Authorities, both Civil and Military. 4to. 26 plates. Price 12s.

Costumes des Représentans du Peuple Français, &c.—Dresses of the Representatives of the French People, Members of the two Councils, Executive Directory, Ministers, Courts of Justice, Messengers of State, and other public Officers. 8vo. 16 plates. Price 9s. Both are printed and engraved at Paris, and imported by De Boffe. 1796.

THE dresses of the directory, especially that used on great occasions, are magnificent; the outward garment, as well as the hat and feathers, are in the old Spanish style, which is frequently imitated with considerable fidelity on our own stage. The members of the council of five hundred, and the council of ancients, appear in the habit of romans; the robe is manifestly an imitation of the *toga*, but the bonnet, with a party-coloured selvage, bears a strong resemblance to that worn by the highlanders of Scotland.

The branch of olive, attached to a ribband suspended from the neck of the *juge de paix*, is a very proper emblem of his office. A member of the *tribunal civil* wears a medal, on which an eye is engraved, while the member of the *tribunal criminal* exhibits the faces, formerly born before the consuls.

We shall translate the preface for the satisfaction of those who may not have seen the original:

‘ The love of liberty laid the foundations of the French republic; experience, sagacity, and genius, have all conspired to establish our new constitution, which is a sublime and hardy conception, and our long train of misfortunes ought to render it dear to us. It was produced in the midst of tempests; the sovereign will of the people has sanctioned it; it now reigns uncontrolled in France, and promises happy and prosperous days.

‘ The principles of this constitution have been partly borrowed from the legislation of Penn, the code of the limited states of America, and that of our haughty rivals inhabiting the banks of the Thames. But it has been adapted to the genius of the French nation,

tion,

tion, it's love of liberty, and the necessity experienced by it, of having a stable government.

‘ This constitution ought to be beloved by the french, for it maintains the rights of the citizen, consecrates individual liberty, protects persons and property, annihilates anarchy, represses seditious movements, gives an energy to the government, and prevents the legislators from enacting laws, until they shall have undergone a serious examination, and been sanctioned by wisdom and experience.

‘ During the period of trouble and confusion, it was not deemed necessary to clothe the public functionaries in any particular dress. Even the legislators, who produced the constitution of 1791, neglected a plan so essential for the purpose of communicating to the magistracy that character of grandeur and majesty, which produces respect.

‘ The great republics chose that their functionaries should be so distinguished. What luxury, what magnificence in the dresses of the greeks and romans! The fathers of the french constitution have also presented the legislators, the executive directory, and all the public functionaries, with a dress appropriate to their respective characters, and worthy of the people whom they at the same time govern and represent.

‘ We still love to survey those ancient and honourable vestments, transmitted to us by the sculptor and painter, and which they undoubtedly imitated after their contemporaries. We still inquire after the ornaments, the pontifical habits, the dresses, which formerly decorated the vestals, the augurs, and the consuls of Rome; and we prize all such monuments of antiquity, as have escaped the ravages of time, or exhibit any remnant of those garments modelled according to nature, and which seem to add something to man.

‘ Celebrated artists have executed the new constitutional dresses, designed by taste and genius, formed after the *antique*, and which are at once worthy of republican stateliness, and the riches of an opulent nation.

‘ With the same ardour with which they inquire after every thing appertaining to antiquity, the french nation will be zealous to become acquainted with these new habits, and compare them with those of Greece and Rome.

‘ It is to satisfy this very natural curiosity, that we now present them to the lovers of the fine arts. An attempt has been made to unite the useful with the agreeable, and we are at length enabled to make both citizens and foreigners acquainted with the dresses of all the constituted authorities of the french republic.’

The original designs were drawn by citizen Graffet S. Sauveur, at the request of the minister of the home department, and the artist tells us, in a short advertisement, that he has endeavoured ‘ to please the eye, and speak to the heart.’

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. NATIONAL INSTITUTE AT PARIS.

July 3. The following prize questions were proposed at the second public meeting. We shall subjoin to each the latest time fixed for sending answers to it.

1. By the mathematical class. *The best construction of a pocket watch for determining the longitude at sea.* July 3, 1798.
2. The physical class. *A comparison of the structure and functions of the liver in different classes of animals.* March 20, 1798.
3. The moral and political class. 1. *To ascertain the influence of signs on the formation of ideas.* July 3, 1797. 2. *For what purposes, and under what conditions, may a republic make public loans?* July 3, 1797.
4. Class of belles lettres and arts. 1. *What changes has the french language undergone since the time of Malherbe and Balzac?* Jan. 4, 1798. 2. *What influence has painting had, and what may it have, on the manners and government of free nations?* April 4, 1798.

The prizes for the first two questions are gold medals of the weight of a kilogramme each [32 oz, 4 dwts]; for each of the others a gold medal of the weight of a hectogramme [3 oz, 4 dwts, 10 grs]. The papers sent must be written in the french language, and accompanied with the name and address sealed up in the usual mode, but the competition is open to people of all nations. It is to be observed, the questions proposed by the mathematical and physical classes are the same as the last of the old french academy of sciences, and for a fuller account of them we must refer to our Rev. vol. xv, p. 105, and xvi, p. 225.

Lest the want of a rival should lead this institution to assume a degree of despotism over the literati of France, some private literary societies have been formed, one of which, under the title of

THE FREE SOCIETY OF SCIENCES, ARTS, AND LITERATURE, held it's first meeting on the 31st of August, and appears to be of some promise.

ART. II. Paris. The papers of the late Faculty of Medicine, Academy of Surgery, and Society of Medicine, which on the abolition of those societies, were delivered to the School of Health, are now revising, that a selection of them may be published as continuations of the memoirs of the societies.

ART. III. Stockholm. *Skrifter af Sællskabet fær almænne medborgerlige Kunskaper.* Memoirs of the Society for the Promotion of general Knowledge among the Citizens. Vol. I. Parts 1—6. 8vo. 232 p. 1795.

Though the labours of this truly patriotic society are intended for the purpose of diffusing throughout Sweden general information on

every branch of political economy, and adapting it particularly to the circumstances of that nation, yet foreigners may acquire much useful instruction from them, beside the knowledge they convey of the former and present state of the kingdom. *Jen. Allg. Lit. Zeit.*

SURGERY.

ART. IV. Weimar. *Chirurgisch-medizinische Beobachtungen, &c.* Surgico-medical Observations, chiefly collected in the Ducal Hospital at Jena, by Dr. Just. Christian Loder. Vol. I. 8vo. 252 p. 2 plates. 1794.

These observations show Dr. L. to be a skilful practitioner, and able operator. The cases are chiefly of common occurrence, but on this very account they will be of more general utility.

Jen. Allg. Lit. Zeit.

ANATOMY.

ART. V. Brunswic. *Handbuch der Anatomie, &c.* A Manual of Anatomy, by W. R. C. Wiedemann, Prof. of Anatomy, &c. 8vo. 333 p. 1796.

This is an excellent compendium, in which prof. W. appears by no means a mere compiler, though he has availed himself of every modern discovery.

Jen. Allg. Lit. Zeit.

CHEMISTRY.

ART. VI. Paris. J. B. Lamark has published a defence of the phlogistic chemistry, under the title of *Refutation de la Theorie pneumatique, &c.* 'Refutation of the Pneumatic Theory, or the new System of modern Chemistry,' in one volume, 8vo. It is in fact an enlarged and improved edition of his earlier work *Recherches sur les Causes des principaux Faits Physiques*, 'Inquiries into the Causes of the principal Facts in Physics,' and in it the author has examined Fourcroy's Philosophy of Chemistry step by step.

ART. VII. Hall. *Grundriss der Chemie, &c.* Elements of Chemistry, according to the latest Discoveries, intended as a Text-book for Academical Lectures, by Dr. Fred. Alb. C. Gren. Vol. I. 8vo. 376 p. 1796.

The value of the elementary works of Dr. G. are sufficiently known to render any thing farther than the mention of this work unnecessary, were it not distinguished from all that have hitherto appeared, in which the atomic system has uniformly been followed, by adopting instead of this the dynamic, the principles of which are demonstrated by Kant in his Metaphysical Elements of Natural Philosophy. According to this system, for the proofs of which Dr. G. refers to Kant, 1. The essence of matter consists in attractive and repulsive power, and it fills space by means of these fundamental principles: 2. The impenetrability of matter is not absolute, but relative, and the consequence of it's repulsive power; so that matter may be completely penetrated as is the case in perfect solutions: 3. Matter is infinitely divisible: 4. Matter fills space permanently

as a continuum: an objective vacuum, therefore, is a phantom of the imagination; and there is no such thing as a discrete fluid, the particles of heat and of light even forming a continuum: 5. Greater or less density of matter is merely an expression signifying greater or less intensity of the fundamental powers which constitute the essence of matter, which must decrease in proportion to their extension according to certain laws; matter filling the space it occupies with continuity, however subtle it may be. While we are well pleased with the adoption of this system, and the alterations it has necessarily introduced, we are not altogether satisfied with Dr. G. for having followed the antiphlogistic system in his explanations of phenomena, though he is not a convert to it. This he professes to have done for the convenience of his auditors; but we would much rather have found him proceeding on his own principles, according to which light is not a primitive elastic fluid, but composed of a peculiar base, namely *phlogiston*, and the matter of heat; that the different kinds of coloured light are to be explained from the different proportions of this base to the matter of heat; that in all cases where light is evolved, a certain degree of heat is necessary; &c. In these opinions our author is confirmed by his latest experiments; as he is in this, that all inflammable substances are compounds, containing the basis of light, which is emitted from them in consequence of the matter of heat disengaged when vital air is decomposed by them.

Jen. Allg. Lit. Zeit.

NATURAL HISTORY.

ART. VIII. *Paris.* We find Mr. le Vaillant's African Birds [see our Rev. vol. x x i i i, p. 445] will contain about six hundred plates, instead of 400; and there will be three editions, one in folio, one in quarto, and one in duodecimo as an appendix to Buffon. We have seen a few numbers, the plates of which are engraved in colours, and are beautifully executed. The work may also be had with the plates plain.

ART. IX. Mr. von Humboldt informs us, that on a mineralogical tour through the Upper Palatinate and the neighbouring mountains, he discovered a mass of rock, consisting of a very pure serpentine stone, of a yellowish green colour, and in a few parts approaching to the chlorite-schist, which displays an astonishing magnetic polarity. It causes a variation of the needle at the distance of twenty-two feet; a piece eight inches in length inverted the poles of a compass at five inches distance, though it acted upon it through it's bottom, which was of considerable thickness; and a very small fragment broken off had clearly two poles. With this great polarity it is singular, that it has no attraction for unmagnetic iron, for it will not move a single atom of iron filings from it's place; while if the fossil itself be reduced to powder, the whole of it will be attracted by an artificial magnet, to which it will adhere like a beard. The stone is altogether unmixed, except with a very few scales of talc: it's specific gravity is to that of water only as 1,91, or at most 2,04, to 1: reduced to powder it yielded not the

least appearance of any metal with fluxes; though a chemical analysis discovered in it some highly oxygenated iron. In order that this curious fossil may be more fully examined, specimens of it have been sent to Freyberg, Berlin, and Ratisbonne, where they may be had for 16 gr. [2s. 4d.], or upwards as far as 2 r. [7s.], according to their size.

MATHEMATICS.

ART. x. Leipzig. *Der polynomische Lehrsatz, &c.* The polynomial Theorem, the most important Problem in Algebra, with some others: demonstrated anew by Tetens, Kluegel, Kramp, Pfaff, and Hindenburg. Published with Remarks, and a brief Sketch of the Combination Method and it's Application to Algebra, by C. F. Hindenburg. 8vo. 314 p. Pr. 1 r. 8g. 1796.

This work is properly a defence, as well as an illustration, of the method of Mr. H., exhibited in his *Novi Systematis Permutationum, Variationum, ac Combinationum, primæ Lineæ*, published in 1781, which has received less attention than it's importance deserves, as we are convinced it is as great an acquisition to the whole science of algebra as that of infinite series at the end of the last century. Mr. Tetens appears here as it's antagonist, but evidently without being sufficiently acquainted with it. His demonstration of the polynomial theorem has considerable merit, but is by no means to be compared with that of Mr. H. for ease, simplicity, and elegance. Messrs. Kluegel, Kramp, and Pfaff, on the other hand, are it's partizans. More essays on the subject appear in Mr. H.'s Mathematical Repository [see our Rev. vol. xxiii, p. 446].

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ART. xi. Prague. *Theorie des Wasserstoffes in Schubgerinnen, &c.* Theory of the Impulse of Water on Millwheels, with a View to practical Application and Experience, by F. Jos. Gerstner, Prof. Roy. of the higher Mathematics, &c. 4to. 72 p. 1 plate.

This is a master-piece of practical mathematical investigation, such as could be executed only by a man well skilled in theoretical knowledge. Prof. G. promises us a continuation of his inquiry.

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ASTRONOMY.

ART. xii. Paris. In September last was sold, by public auction, a map of the moon, twelve feet [12f. 10i.] in diameter, drawn with black chalk by the celebrated Ph. de la Hire, who finished it in 1686. We have not heard by whom it was purchased.

ART OF WAR.

ART. xiii. Utrecht. *Dissertation sur la Fortification permanente, &c.* A Treatise on the Fortification of Towns and Camps, and the Range of Bombs, with a Plan of Instruction for Officers, by Mr. Hennert, Math. Prof. 8vo. 175 p. 1 table, and 2 plates. 1795.

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We have here, in a style not unworthy of Rousseau, an investigation of the doctrine of equality, which, according to the author, consists in the prevalence of the general will and the sovereignty of the people, and of the mischiefs that have arisen from the spurious doctrines propagated respecting it. The picture of Rousseau prefixed is such as no country before could boast. With respect to the condition of France, the author is of opinion, that it would be extremely difficult to revive there a monarchical government, and the catholic religion: all that remains therefore is, to have recourse to a federative democracy, and establish christianity purified and reduced to what is useful; for the people must have a government, and a religion.

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ART. xv. Where printed not mentioned. *Freymüthige Gedanken über die allerwichtigste Angelegenheit Deutschlands, &c.* Free Thoughts on the most important Concern of Germany, respectfully offered to his own and other good Princes, for their Examination and serious Reflection, by a Friend to his Country. 3d. ed. 3 vols. 8vo. 887 p. 1795-6.

This work contains observations on the defects in the government of the german states, exhortations to reform, and the means of accomplishing it; which may not be wholly useless in other countries. Of its merit, and the manner in which it has been received, little need be said, as the first edition, in one volume, was published only in 1794.

Jen. Allg. Lit. Zeit.

ART. xvi. Prague and Vienna. *Der Menschenpiegel, &c.* The Mirror of Mankind, or practical Manual for those who would wish to form a Judgment of Men at once from their Features. Composed by a Man who has had Opportunities of comparing Men's Actions with their Features for several Years. With copper-plate Heads. 3 vols. 8vo. 544 p. 1791-6.

We have found much more in this book than we expected, for it faithfully answers its title, and bears throughout marks of extensive observation, and acute philosophical judgment. [The heads we believe are small miniatures, several of which are contained in a

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least appearance of any metal with fluxes; though a chemical analysis discovered in it some highly oxygenated iron. In order that this curious fossil may be more fully examined, specimens of it have been sent to Freyberg, Berlin, and Ratisbonne, where they may be had for 16 gr. [2s. 4d.], or upwards as far as 21r. [7s.], according to their size.

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Jen. Allg. Lit. Zeit.

PHYSIOGNOMY.

ART. XVI. Prague and Vienna. *Der Menschenspiegel, &c.* The Mirror of Mankind, or practical Manual for those who would wish to form a Judgment of Men at once from their Features. Composed by a Man who has had Opportunities of comparing Men's Actions with their Features for several Years. With 144 copper-plate Heads. 3 vols. 8vo. 544 p. 1791-6.

We have found much more in this book than we expected, for it faithfully answers it's title, and bears throughout marks of extensive observation, and acute philosophical judgment. [The heads we believe are small miniatures, several of which are contained in a

plate;

plate; but the reviewer says, they are for the most part well executed.]

Annalen der Philosophie.

MORAL PHILOSOPHY.

ART. xvii. *Lausanne.* The baroness Stael has just published a work entitled, *De l'Influence des Passions sur le Bonheur des Individus et des Nations*, 'Of the Influence of the Passions on the Happiness of Individuals and of Nations.'

And mad. Neckar has written a treatise on divorce.

CLASSICAL LITERATURE.

ART. xviii. Leipzig. *C. Plinii Secundi Panegyricus, &c.* Pliny's Panegyric on Trajan, with Notes, by Theoph. Erdmann Gierig, T. P. &c. 8vo. 355 p. 1796.

This is a very good edition of what we think an useful school-book. The text is in general corrected according to the best readings, there is scarcely a passage of the least difficulty unexplained, and the defects as well as beauties of the author are pointed out.

Jen. Allg. Lit. Zeit.

ART. xix. Leipzig. *Theologiae Aristotelae Vindicias, &c.* A Defence of the Theology of Aristotle, by J. Severinus Vater. 8vo. 68 p. 1795.

In this thesis, the object of which is to show, that Aristotle held the being of a god distinct from nature, Dr. V. displays abilities that would do honour to a veteran.

Jen. Allg. Lit. Zeit.

ART. xx. Utrecht. *Anthologia Graeca, &c.* The Greek Anthology, with the Latin Version of Hugo Grotius, published by Jer. de Bosch. 4to. 551 p. 1795.

The translation of the greek anthology by Grotius was spoken of in such a manner immediately on it's being finished in 1631, that, joined with the high reputation of the writer, it is no wonder the wish to see it published was nearly as old as itself, and increased as the expectation of it lessened. When Brunck was employed on the edition of his *Analeftæ*, he could not even discover what was become of the translation, though he was certainly a man who would have spared neither pains nor expense to have procured it: and in all probability it would have been lost to the world, but for two learned dutchmen. Burmann the younger had permission of the surviving son of Dorville, who possessed the original, to take a copy of it; and after the death of Burmann this copy came into the hands of Mr. de Bosch, to whom the public are indebted for it's appearance. But this is not all, for Mr. de B. has the strongest hope of being able to procure the whole of Dorville's critical labours on these poems, which the author kept to himself with great care, so that little is known of them, though of their value there can be no doubt. These, if he obtain them, with his own remarks, and such of other critics as may appear to him necessary, the editor promises

mises us in a future volume. Of the version of Grotius we need only say, that no one will be disappointed in his expectations of its excellence, and its superiority is in many instances striking.

Jen. Allg. Lit. Zeit.

HISTORY.

ART. XXI. Paris. A french translation of the Memoirs of Tippoo-Sahib, written by himself, from the hindostanee, has lately been published by Fantin-Desodoards, under the title of *Révolutions de l'Inde pendant le dixhuitième siècle, ou Mémoires de Typoo-Zacb, Sultan de Maissour, écrits par lui-même, ' Revolutions of India during the 18th Century, or Memoirs, &c.'*, in 2 vols. 8vo.

ART. XXII. Paris. *Histoire philosophique de la Révolution de France, &c.* A philosophical History of the French Revolution, from the convoking of the Notables by Lewis XVI, to the Separation of the Convention: by Ant. Fantin-Desodoards. 8vo. Vol. I. 294 p. Vol. II. 300 pages. closely printed. 1796.

Mr. F. had projected a philosophical history of the revolutions of Europe ten years before the commencement of that in France, but gave up his design in consequence of the mutilated state, in which the censor of the press obliged him to publish his History of France from the death of Lewis XIV [see our Rev. Vol. VI, p. 20]. The present revolution however has induced him once more to assume the historic pen, and his performance is certainly interesting and valuable. It is written much after the manner of Sallust: the style is manly, and the events are related concisely, and with as much impartiality as can be expected from a zealous republican, but who is neither girondist nor jacobin. The work abounds with digressions, in the spirit of the ancient historians, sometimes giving us a historical parallel, at others a general view of things, or the discussion of a question in politics; but all connected with the main design, and never spun out too long. The parallel between the revolution in England under Charles I, and that of France, in the first book, and the dissertation on the best form of government, introductory to the second, are particularly interesting. The whole work, we understand, will consist of twelve volumes. *Jen. Allg. Lit. Zeit.*

ART. XXIII. Paris. *Relation des Combats et des Evénemens de la Guerre maritime de 1778, &c.* An Account of the Engagements and Events that occurred in the naval War of 1778, between France and England, to which is added, a Sketch of the present War, of the Causes of the Ruin of the Navy, and the Means of Restoring it, by Rear Admiral Kerguelen. 8vo. 406 p. 1796.

The larger part of this volume contains a journal of the french navy during the american war, simple and unadorned, but from the hand of a master, as K. is certainly one of the best seamen France now possesses. It appears, that the french were often successful, and acquired much glory, though they were not always victorious. To this the almost total ruin of their navy in the present war forms a striking

a striking contrast. And though it may be suspected, that the pen of K. is in some measure swayed by pique, yet even the *Moniteur* allows the justice of his observations, though the present minister of the naval department, Truguet, is severely handled by him for his ill-contrived attempt upon Cagliari. Ad. K. having in vain given his advice to the ministers, thought it highly necessary to lay his opinions before the public, while there was yet time to preserve the french navy from irretrievable ruin. At the end the author speaks of a plan he proposed to the directory for a descent on the english coast, which he considers as certain of success. 'This,' he observes, 'would inevitably succeed, as it was formed in the enemy's country itself, and all the force of Great Britain could not impede it's execution.' Many of the observations made by ad. K. agree with those of Posselt in his Annals [see our Rev. Vol. xxiii, p. 221], and of major Tench in his Letters [ib. Vol. xxiv, p. 238].

Jen. Allg. Lit. Zeit.

POETRY.

ART. xxiv. Paris. The presses of the Didots are employed on splendid editions of the principal french poets, and some of the latin classics. An edition of Racine in 4 vols. 8vo, with thirteen plates, designed by Lebarbier, will contain as many pieces of that poet never before collected as will fill one volume of 500 p. This edition must not be confounded with another in folio.

MISCELLANIES.

ART. xxv. Paris. *Lettres de Mirabeau à Chamfort*, &c. Mirabeau's Letters to Chamfort, printed from the Originals written by Mirabeau's own Hand. 8vo. 150 p. 1796.

These letters were written by M. to his bosom friend during a journey to England, and contain, beside some bold sketches of that country, passages that give great insight into the character of the author. Almost every letter confirms an opinion advanced by a man of judgment, that M., though he was not a virtuous man, had a great disposition and propensity to virtue. *Jen. Allg. Lit. Zeit.*

PHILOLOGY.

ART. xxvi. Paris. *La Prononciation de la Langue Française*, &c. The Pronunciation of the French Language determined by inviolable Signs. 8vo. 400 p. 1796.

We do not know the plan of this work, but we are told it is a performance of considerable merit.

ART. xxvii. Frankfort on the Maine. *Nouvelle Grammaire Italienne pratique*, &c. A new practical Italian Grammar, by J. N. Meidinger. 3d. ed. 8vo. 387 p. 1796.

This is an excellent grammar for those who are acquainted with the french language, the structure of which is so adapted to that of the italian, as greatly to facilitate it's acquisition.

Jen. Allg. Lit. Zeit.

A RETROSPECT

A
RETROSPECT
OF THE
ACTIVE WORLD;
OR,
A GENERAL REVIEW OF DISCOVERIES, INVENTIONS,
AND PRACTICAL CONTROVERSIES, AND CONTESTS.

As opinions influence actions and events, so actions and events influence opinions. As there is nothing absolutely solitary and unconnected in nature, the energy of the mind neither is nor can be fixed on one or more individual objects. We naturally view things as they are related to one another; but chiefly under the relation of cause and effect. Comparing the past with the present, we hope to anticipate the future; and, from the advancement of our knowledge, to derive a degree of power over nature. New discoveries in the natural world suggest various applications to practical purposes; new political situations, commonly produced and attended by violence, like natural convulsions, disclosing the mineral strata, illustrate the origin, and the fate of human society. All these vicissitudes and relations fix the attention of ingenious minds, give birth to various hypothetical theories, prompt various experiments, and form, at least, temporary creeds. But, that the conduct of men is influenced by their belief, is a point that will be readily admitted even by those who do not allow that the will, in every instance, follows the last act of the judgment.

The degree and manner in which various opinions influence the conduct of individuals, it is impossible to ascertain, not would it be worth while, if it were possible.—But, the connection between creeds on various subjects, and the conduct of the rulers of nations, is a matter of equal certainty, curiosity, and consequence. In every age and country, a preference is given to some particular study, which not only supplants, more or less, other studies, but which, in some measure, always tingles, and, in some instances, even usurps the affairs of government. In the earliest ages, the minds of men are debased by the grossest superstition; the grand concerns of savages and barbarians are governed by conjurors*, oby-men †, necromancers, and wizards. Even after nations have advanced, not a little, in civilization, the most useful as well as the noblest of the arts, in the general

* As among the Indians in America.
among the African slaves in the West Indies.

+ In Africa, and

esteem.

esteem, are those of divination. A regular priesthood is established; and, in every kingdom, and every government hitherto established, there has been, at least at one period, an alliance between church and state. In the first steps towards science, men are amused with the pretensions of natural magic, and the predictions of astrology; both of which have operated on public councils as well as armies, from the times of Nebuchadnezzar to the present king of Prussia *. Religion, in the natural progression of human affairs, is taken out of the hands of mere superstition and divination, explained by the principles of metaphysics, and squared by the rules of logic. The Veda is interpreted by metaphysical brahmins; the Koran, by mohammedan doctors not less distinguishing and subtle. The doctrines of the manicheans and gnostics, as well as those of Plato, entered early into the creeds of christians; Aristotle, and other philosophers, directed the school men, the school men the church, and the church, for fifteen hundred years, in many instances, the motions of armies. Mighty monarchs massacred or exterminated nestorians, arians, albigenses, waldenses, jews, morescoes, hugonots, and presbyterians. The protestant and the catholic faith divided Europe; and disputes about liberty and necessity, even among protestants, were tinged with blood.

Let not our readers for a moment imagine that these strictures are levelled against religion: religion, founded at once in the weakness of our mortal frame, and the energies of our immortal souls: in that conscious frailty and dependance, which leans still on the staff of creative bounty: and in those enlarged views, opened by science, of the works and ways of God; which raise the contemplative mind to rapture and devout astonishment.—No: it is not only, through the medium of the religious principle, perverted by human folly and weakness, that the councils of sovereign princes have been influenced by the fashionable studies of the day. In the times of Roscelinus and Abelard, kings took up arms, in more than one place, and on more than one occasion, in the dispute between the *nominalists* and the *realists*; a dispute which is not terminated in our times. The medical world, at one period, was divided between the disciples of Paracelsus, and of Galen. Those of the latter, from the pride of possession, claimed still an exclusive right to the public ear, and obtained from the court of Paris an inhibition against those of the former; though this, like other decrees, gave way in time to the progress of opinion. It may appear strange at first sight, nevertheless, nothing is more certain, than that the grand affairs of nations have been influenced even by the studies of mathematics, and the *belles lettres*.

The fashion of patronizing literature and science, in the beginning of the sixteenth century, when a matrimonial alliance existed between the house of *Medicis* and that of *Bourbon*, was imported from Italy into France. Academies for the cultivation of the arts and sciences were instituted early in the reign of Lewis xiv, nobly endowed with pecuniary funds, as well as certain privileges and honours. Nothing could exceed the obsequious adulation of the academicians. They

* Who is a profelyte to the doctrines of Swedenborgh, and believes it possible to hold immediate communication with minds at any distance, and even to converse with the dead.

once had it in contemplation to offer the reward of a golden medal for the best discourse on the question, ' By which of all his virtues his majesty was most honourably distinguished.' But this meanness was not incompatible with vanity. The self-importance of frenchmen was heightened; philosophy became the ton; few could be statesmen, or hold the principal places in the gift of the court; but all could be or pretend to be, philosophers. Philosophy combined with literature, gratified vanity, consoled disappointment, and, employed sometimes as a vehicle of censure, gratified revenge. The number of philosophers daily increased; and philosophy, which, under various forms and in divers ways had influenced the public councils, at last seized the french monarchy.

The doctrines of the french α economists, misunderstood, or perverted *, as the best things may be, by ignorance and by passion, impelled the body of the french nation to precipitate a revolution, which, had it been more gradual, would have been more firmly established, as well as less painful. But it has struck the nations all around, as by an electrical sensation, with various ideas concerning the origin and nature of **RIGHT** and **PROPERTY**, now placed, in the minds of men, in contradistinction to **PRIVILEGE** and **PRESCRIPTION**; and formed an era of equal importance with the croisades, the reformation of religion, and even with the art of printing. It has given birth to a war that has moved a greater mass of individual interest and passion than any former war since the epochs just mentioned; and which has, in the course of five years, produced events which have completely overturned the balance of Europe.—The old governments considered themselves as so many rocks that would remain unmoved by the storm; general interests and general passions formed a more stupendous rock out of a mass of sand: a rock which is not, probably, to be subverted or shaken by external percussion, so long as those passions are felt, and interests claimed. As it was opinion that formed, so in all probability, it is a change of opinion only that can produce a change of affairs in the republic.

Thus then the connection between opinion and action, in grand affairs is palpable. If from kingdoms and states we descend to cities and towns, this connection is not less discernible in a thousand improvements. Not to multiply examples, the importance of air to life and to health, now better than ever understood, widens streets and squares, enlarges bedrooms and other apartments, and in various ways,

* ' There is a mistake, of great consequence, which has misled most of the opponents, and even some of the friends, of the α economical system; an idea that it was meant to exhibit a political order, that is really attainable in the present state of Europe. So different from this were the views of it's most enlightened advocates, that they have uniformly rested their only hopes of it's gradual establishment in the world, on that influence in the conduct of human affairs which philosophy may expect gradually to acquire, in consequence of the progres of reason and civilization. To suppose that a period is ever to arrive when it shall be realized in it's full extent, would be the height of enthusiasm.'

Stewart's Elements of the Philosophy of the human Mind. Ch. iv, p. 253.

contributes to the extension of buildings. The reign of opinion and science is still more apparent in the villages, hamlets, and fields: where various discoveries in chemistry are now applied with wonderful success to gardening and agriculture.

This action and re-action between opinions and events, in proportion as knowledge is advanced and the intercourse of minds facilitated, becomes more sensible, apparent, and important: and, accordingly, the present is chiefly distinguished from former ages by a quick succession of improvements in the mechanical as well as elegant arts, and revolutions in governments. Not only are new discoveries multiplied, but these, with others made before, are rendered subservient to useful purposes. Of recent mechanical inventions instances will readily occur to every reader. Of moral or political inventions, we have a most important example in **POPULAR REPRESENTATION**; a great political organ, unknown to the ancients, and which, with the aid of **PRINTING**, the most important of all inventions, may one day become the grand instrument of government among polished nations. The old republics were, necessarily, from the nature of their government, of small extent. When their dominion was extended over neighbouring and even distant nations, the free spirit of a republic was lost. It was a small aristocracy of burghers and burgomasters, commonly exciting one half of the subject tribes and nations to war, and binding the other in *chains*, for the purpose of **praedial** or domestic slavery. The roman republic, in it's utmost extent, was governed by men who could find a place, and communicate their ideas to each other with rapidity and ease, in the forum. The invention of printing, and popular representation, have enlarged, to speak in the language of the schools, the *potential* boundaries of republics, and other forms of government, by opening a forum as wide as the domain of letters.—The advancement of knowledge, in the course of the present century, has been urged, in a regular march, and with a rapidity uniformly increasing. Ingenious discoveries have been improved into practical inventions, as quick and powerful in their effect, as refined and spiritual in their nature; and newly-adopted opinions, have been followed by acts more astonishing, sudden, and interesting, than ever appeared on the stage of the universe. And the world, in a state of agitation and suspense, seems to look forward with anxious expectation, to some great *catastrophe*.—At no time could a **GENERAL REVIEW OF DISCOVERIES, INVENTIONS, and PRACTICAL CONTROVERSIES and CONTESTS**, in a journal of literature and science, be thought incongruous or heterogeneous: in the present, we trust that it will be deemed particularly 'seasonable and proper*.

* Such a monthly view of what the world is doing as well as thinking, and of the connection between both, in fact, appeared to the conductors of the Analytical Review all along as an improvement. But this design having been conceived and executed to the general satisfaction of the public, in another journal, they were restrained from adopting the same plan from motives of delicacy; the proprietor of that journal, who was himself the author of the **MONTHLY RETROSPECT of the ACTIVE WORLD**, having combined his resources with those of our **REVIEW**, the obstacle just stated was completely removed.

It would, beyond all doubt, be impracticable to trace all the lines of connexion between opinions and actions, or mark the whole course of their mutual operation on each other. This operation falls under a retrospect of the active world, only when its effects are sensible and not to be disputed; yet it will not be unnatural, occasionally to anticipate the probable effects of recent discoveries in the natural, and changes in the moral world.

In order to execute this plan completely, and with philosophical precision, it would perhaps be necessary to deduce the genealogy of all the different arts and sciences from the parental stock of common principles; to make a general classification of the various subjects of inquiry; the various objects of truth or knowledge.

The immortal lord Bacon formed a plan of all the arts and sciences of which man is capable, by referring them to the leading powers of the mind: memory, judgment, and imagination. This plan has been adopted by every author, that has followed him, and lately by the writers of the french Encyclopedia. But these gentlemen, with great candour and judgment, have declared, that they experienced an embarrassment in the distribution of their subjects, in proportion to the latitude allowed of arbitrary choice: as the different branches of knowledge might be referred either to the beings, which they have for their object, or to the different faculties of the soul—difficulties attend either plan. The former involves us in an endless labyrinth of *genera* and *species* (and these, too, the work of the mind) of individual objects, and corresponding sensations, and resensations, modified by associations of ideas without end: the latter implies that latitude, or arbitrary choice, which the french encyclopedists have justly noted.

As the mind is the mirror, in which, by means of abstracted ideas, we attempt to survey the external world, so it is, by means of analogies, drawn from the external world, that we endeavour to analyse the operations of our minds: a circuitous mode of investigation, and encumbered with many difficulties and doubts; but the only mode, that the condition of our existence admits. As, on the one hand, we examine matter by metaphysical abstractions; so, on the other, we have not any ideas, or names, for the operations of the mind, beside those that are taken from objects of sense. Every thing we can perceive, or think of, is of a mixed nature. It is difficult to define what is matter, and what mind. But the objects of knowledge may be arranged into three classes.

First, into mind.

Secondly, into mind, exercised on matter.

Thirdly, into matter.

The first of these classes comprehends metaphysics; ethics, including their influence on politics; and pure mathematics.

The second, physics, or experimental philosophy, including optics, astronomy, hydrostatics, pneumatics, mechanics, magnetism, electricity, chemistry.

The third, matters of fact, and hypothetical theories; the first comprehending the results of particular observations and experiments, whether designed or accidental; the second, that view of the operations of nature, which is formed by the imagination, according to habitual associations—which is loose, popular, and only analogical; but which, however, is of use in dividing the labours of philosophy, and employing

ing them in a course of well-directed experiments. This second subdivision of our third class refers, principally, to physiology, comprising the theory of the earth, mineralogy, botany, and zoology; under which article, with all due respect to the faculty, we beg leave to rank theories of physic, although we admit that this, in it's just extent, embraces the state of the mind, as well as the body.—We have ranked electricity, magnetism, and chemistry, under the second head; namely, MIND, exercised on matter; although these studies, as far as they are collections of facts, belong to the third class; viz. MATTER; and, to the second, only in as far as they are theoretical.

Out of the second and third classes, particularly the heads of mechanics, botany, mineralogy, and chemistry, spring the three grand pursuits of the industrious or busy world. 1. Agriculture. 2. Arts. 3. Commerce. And these are the useful occupations, to which, in this part of our journal, we shall pay most attention. We say most, not sole attention: for it would be improper, in a review of discoveries and inventions, to pass, in silence, any important discovery, however abstracted. Things are discovered first, and their uses afterwards; nay, it might happen, in the progress of knowledge and of society, that a truth discovered might be found to be useful, in proportion to the very abstractedness or universality of its nature. For this reason, it will be proper to mark and record such conclusions, as are drawn justly, even in the slippery science of metaphysics, or the philosophy of the human mind. For here, too, since it has become the busines of philosophy to arrange facts, not to frame hypotheses, discoveries may, and have been made of great magnitude. For instance, the nature of volition has received a degree of illustration from the phenomenon of dreaming. Certain laws, according to which ideas succeed each other in the human mind, have been universally recognized, and seem to be as certain and undoubted, as those of attraction and gravitation. In the application, too, of the moral nature of man to the science of politics, there is a wide scope for invention, in the conduct of education, the framing of laws, and the establishment of various institutions. Though there may be no end to wranglings about the rights of men, the origin of civil power, and the best form of government, important discoveries have been made in modern times, not of political rights, but political powers; discoveries, undoubtedly, of as great interest and importance, as any of the laws of matter. Such is that of political representation, already mentioned; and, in our days, that of *political associations*, ramifying, multiplying, and extending themselves, like the brother-hood of free-masons, over provinces, kingdoms, and even distant empires; and forming thus, in an unity of sentiment and design, a mighty engine of political power, which, when it draws along with it public opinion, becomes wholly irresistible.—The world is divided into two parties: those, who profess a sacred regard for ancient governments; and those, who think it the right and the duty of men to form for themselves the most perfect form of government they can devise: a government, under which men may enjoy the fruits of industry at the least expense, and live together on the most liberal footing of equality. A war has actually begun between these parties: a war, carried on, not more by physical artillery, than the powder of opinion.

General truths lie in a narrow compass. The purposes, or cases, in which they may be wielded, as instruments in the hands of art, various and

and almost infinite. The great steps in the progression, and in some instances, perhaps, rather the vicissitudes of science, may be set down in an annual survey; and practical inventions, and discoveries, in a monthly retrospect.—It will be, we trust, a matter of real utility, as well as entertainment, to have these circulated, month after month, at an easy and cheap rate*—of utility to the public, who will be informed of what may contribute to their ease, their convenience, and comfort; and, also, to the authors and proprietors of useful inventions.

If any further vindication of our design should not be deemed wholly superfluous, we might observe, that particular attention is due to the course and progress of discoveries, in a country, where **MECHANICAL INVENTION** is absolutely one of the main pillars, that support the state. It is this that enables the ingenious manufacturer and tradesman to bear up under the dearness of provision, the high price of labour, and the enormous pressure of government. A kind of race is on foot, between public profligacy and venality on the one hand, and the inventive genius and mercantile enterprize of individuals on the other. It will, no doubt, appear to many, that the administrators of government commonly pay great respect, and place great confidence in the genius of their countrymen. With regard to **PRACTICAL CONTROVERSIES** and **CONTESTS**, which will form the second part of our monthly retrospect, under the title of **NATIONAL AFFAIRS**, it is not pretended to give the history of the month, which would be impossible and absurd, but only to catch some of the outlines of the fleeting landscape—to take notice of such relations and combinations, as may appear to be most curious and important; and to converse, as it were, a little, with our readers, on doctrines, events, and conjunctures, interesting to every reflecting mind, and to every member of the community. On every great political question, we will state the principal arguments, on both sides, to the best of our ability; a declaration, that ought to be considered as a pledge of that **IMPARTIALITY**, to which we will adhere with inflexible constancy—If any one, on any occasion, shall be of opinion, that any material argument, or consideration, has been omitted, and shall think it worth while to communicate such argument, it shall be duly noticed in the next number of our political retrospect.

NATIONAL AFFAIRS,

A SKETCH OF M. DCC. XCVI.

THE FRENCH NATION, deprived of all share in the public councils for a space of two hundred years, and bending under the yoke of an arbitrary government, abandoned themselves to frivolity and dissipation. Admirable exertions, indeed, were made in both arts and arms, but literary genius was commonly prostituted to adulation, and the military spirit tainted by an unlimited devotion to kings. Even he-

* Not in such magnificent volumes, as are often affected by societies.

roes, glorying in their shame, blushed not to profess, that the great object of their valour was the glory of the GRAND MONARCH; and their greatest reward, his smiles. A new train of thinking introduced a new order of affairs, and proved the quick as well as extensive influence of moral causes on national characters. The descendants of the franks and the gauls, the most devoted of nations to the church, to the ladies, and to the king, exchanged, in a very short time, their religion, their gallantry, and excessive loyalty, for the coldness of scepticism, the rudeness of democracy, and the haughty boldness of liberty. But even here we have a proof that there may be something in national character fixed and permanent, and not wholly to be eradicated by any political revolution: for in this transition we see that lively people running, according to their manner, from extreme to extreme, and retaining still their usual pretensions to be the first of all nations. Renouncing conquest, distinctions of rank, and the grandeur of courts and kings, they determined to establish perfect liberty and equality, to triumph in the triumph of philosophy, and to show an example, and take the lead in a new reformation of the world: a reformation that should redeem the human race from many physical evils, and advance the improvement of their intellectual powers and moral sentiments *. The design may possibly have been benevolent, and it was certainly plausible: but the event soon proved how difficult it is to combine, in one harmonious system, a jarring mass of interests and passions. A spirit of plunder was excited at home; a jealousy of the new philosophy, as it was called, abroad. Thieves and robbers burned the castles and plundered the estates of the nobility. Armies, advancing to the frontiers of France, threatened the restoration of monarchy. The french nation suspicious, on their part, and fearful of kingly government, saw no safety but in the propagation of their own political creed, and in a general fraternization with their neighbours.

It would be idle to inquire, as some have done, whether the french provoked the neighbouring states to war, or the neighbouring states the french. From the moment that property was invaded by encroachments on feudal and monarchical rights, confidence on both sides was lost. The tiger grinned; the lion growled; both sprung forth into action. The french, while all was wild and inhuman uproar in their own country, displayed, in their conduct towards other nations, the highest degree of genius and courage. A strange assemblage was exhibited of virtues and crimes, of meanness and greatness of mind,

* A writer of uncommon celebrity, but whose will, by the aid of a lively imagination, often leads his judgement, and who is exasperated against revolutionists, almost to madness, will not allow that there ever was any thing good or great in the views of the french philosophers in any stage, or step towards the revolution; and traces it to an ambition entertained by them of extending the boundaries, and raising France to her just consideration in Europe. The theory we have adopted appears to us to be the most probable, because the most simple and obvious. A general passion, such as that which prevailed in France, was not to be inspired by any other interests and views than those that were common, direct, and avowed. And these, at the commencement of the revolution, were sentiments of philanthropy and justice.

of treachery and ingratitude with fidelity and the most generous attachment; of public exertion, well directed; and private profligacy, with every species of depravity and excess. There is an active fortitude, and there is a passive fortitude. The latent energy of the french character, that had either been benumbed or perverted for ages, shone forth, in instances of the former on the frontier, and in examples of the latter in the interior of the kingdom. The weaker sex, on multiplied occasions, displayed a constancy that showed how independent the sublimest courage is of physical strength. Though a general lethargy had fallen on the order of nobility, yet they were not, on the whole, disobedient, under the severest discouragements, to the calls of honour. In the church, the noblest patterns were exhibited of christian submission and resignation, and many obtained the crown of martyrdom. But it was in the royal family, that the most magnanimous and affecting constancy was displayed; a family which, in this extremity of fortune, appeared to be the first in virtue as in station.

But from the minds of all those who were the most active in the revolution, all principle, all faith, all natural affection, seemed, for a time, to be expelled; and all things were involved in distrust, fear, oppression, rapine, and frenzy. The convention, in general, was such as the lowest among the people brought into play, according to the downward progression of civil commotion, by whom it was formed and directed. Or, if they attempted to exert an authority of their own, it was sufficient to enforce the commission of crimes, not to restrain them. The most perfect tyranny was disguised under the mask of revolutionary ardour; and anarchy seemed, according to the nature of extremes, to have run into despotism. Robespierre, at the head of certain committees, ruled France with a rod of iron. Thirty millions of people seemed to have but one neck, over which was suspended the axe of the guillotine.

The enormities of the tyrant roused an indignation and despair that sent him to the infernal regions. The convention began to breathe sentiments of nature, to overturn the system of terroir, to pay respect to justice, and to frame a new constitution, which they at last effected; and somewhat on the plan of the american government, with the difference, that instead of a president, they have a directory of five persons, and that, on the whole, it is more popular, and not stayed, as all other republics of any extent and durability have hitherto been, by some power, whether under the name of duke, doge, stadholder, president, or king.

In the mean time, they made a glorious and successful resistance to the most formidable confederacy that ever was formed against any state; Germany, Italy, Sardinia, Spain, and Great-Britain. To the numbers, the disciplined bravery, and the wealth of this mighty combination, that reckoned among its members the richest nations in Europe, the most powerful at sea, and, at that time, the most warlike and skillful in military tactics, the nascent republic opposed the physical resources of their own country, and also those of others, which, with other advantages, they acquired by the subtilty of their genius and the enthusiasm of their courage; both excited and brought into full exertion by the unconquerable spirit of freedom. Victory followed victory; conquest was added to conquest.—At the end of 1795 they were in possession of Nice, Savoy, the Netherlands with Holland, part of the bishoprics; and, on the right bank of the Rhine, Dusseldorf.

dorf, and other places in the Palatinate: by this time, too, the confederacy was, in fact, reduced to the austrians and english.

During a cessation of arms on the Rhine, early in the spring of 1796, an envoy was sent from the court of London to Basle, in Switzerland, where Mr. Barthelemi resided as minister to the Swiss Cantons from France, in order to sound the inclinations of the republic, and to prepare the way for a negotiation for peace. Mr. Wickham, the british envoy, proposed a general congress of the belligerent powers. Mr. Barthelemi suspected, or affected to suspect, the sincerity of this overture, as Mr. Wickham did not say that he was invested with any plenipotentiary powers; and supposed it to be fabricated for the sole purpose of conciliating that good-will, which neutral powers are wont to show to the party most disposed to peace. And, at the same time, he stated, as an indispensable preliminary, even to a negotiation, that the french should retain possession of all their conquests on this side the Rhine. As to the places beyond the Rhine, that were still disputed, they were willing to make them the subject of a treaty, after taking their circumstances into due consideration. Thus all negotiation for peace was precluded.

The french had indeed conquered the Netherlands, but not obtained quiet and undisturbed possession. The austrians prepared to pass the Rhine in great force; the attachment of the belgians to their conquering friends might waver; the force of another campaign was uncertain; much was to be lost, nothing to be gained in the Netherlands by an appeal to arms, on a subject which, if the authority of the republic should be confirmed by the lapse of even a few years, they might consider as already decided. In this situation of affairs they determined, to divert the attention and the energy of the emperor from his belgian territories, where his authority had been so often disputed, to his italian dominions, where his will was a law, and whence he drew still greater supplies than from the Netherlands. With this view, they reinforced their armies in Piedmont, by detachments so small as not to give any alarm*, sent after one another in quick succession. But, still it would not have so greatly out-numbered the austrian army, if it had not, from day to day, received the accession of germans, swiss, italians, and even deserters from the sardinian army.

The campaign opened in the month of april. The french army, under Buonaparte, a native of Corsica, born, as it were, a commander, and uniting the intrepidity of an ancient roman with the subtlety and contrivance of a modern italian, obtained two signal victories over the austrians under general Beaulieu, over-ran Piedmont, dictated a disgraceful peace to the king of Sardinia, took possession of Leghorn, reduced the town and citadel of Milan, and laid siege, by blockade, to the strong fortress of Mantua. The austrian army, under the experienced and gallant field-marshall Wurmser, disputed every inch of ground, but was obliged to give way to superior numbers. The boldest sorties were made by the besieged. Actions, on different occasions, took place, as hot and as bloody as any in the course of even the present war. The season advanced; the french judged it proper to contract their posts; and a territory was opened for the relief of the brave garrison.

* Yet, it must be confessed, that the supineness and inattention of the austrians and sardinians to those movements is astonishing.

At MILAN, Buonaparte formed the plan of a republic on the model of that of France, and to be under her protection in the same manner as the victorious and ambitious romans admitted the conquered states to the alliance and friendship of the people and senate of Rome: thus endeavouring to subvert the authority of the emperor, by abolishing feudal rights, and giving the great mass of the people a share and an interest in the new government.

The rapid progress of the french in Italy produced different sensations on the opposite sides of the mountains. The italian states and princes were struck with terror, and ratified treaties of peace, begun indeed, but protracted with a view of gaining time and taking advantage of circumstances. But the pope, who saw no end of contributions*, at last assumed courage, or the show of courage, and at the same time, that he remonstrated in the spirit of christianity, and with the authority of the catholic church, raised no inconsiderable force for the protection of Rome and the ecclesiastical states. But this instance of spirit on the south of the Alps was, no doubt, the effect of that indignation and exertion which the transactions of the french in Italy inspired in Germany; where the tide of fortune, towards the end of the year, was completely turned,

On the termination of the armistice between the austrians and the french, on the Rhine, in the month of may, the army of the Sambre and the Meuse penetrated, under Jourdan, into Franconia: that of the Rhine and Moselle, under Moreau, into the heart of Germany, and seemed on a quick march to Vienna. The authority of the archduke Charles, now commander in chief of the austrian armies on the Rhine, restrained dissensions and contests among general officers; his example inspired courage into every officer and soldier; and his courage, guided by cool deliberation, in the very throat of danger and fate, was victorious. Jourdan, defeated by this young hero, in several engagements, retreated with precipitation to Dusseldorf. Moreau, uncovered, and exposed on his flanks by the defeat of Jourdan, was in danger of being entirely cut off. But he effected a masterly retreat, and crossed the Rhine at Kehl; to which fortress the austrians laid siege, and in january 1797, reduced, after a vigorous resistance.

The KING OF SPAIN, who had been obliged, by the sentiments, it is said, that prevailed in many parts of his dominions, as well as by the arms of the french, to detach himself from the confederacy, in the month of october declared war against Great Britain. The manner in which we treated his fleet at Toulon, our preponderating superiority at sea, and the *inherent arrow* of Gibraltar, would have been sufficient motives for war in the prosperous and proud days of the spanish monarchy. But, in it's present circumstances, a declaration, on the part of his catholic majesty, of war against England, is to be ascribed solely to the authority of France. This is placed beyond all doubt by the quiet

* In one respect the oppressions of the french in Italy were greater than those of the northern hordes under ATTILA and ODOAKER: for those chiefs did not trouble the romans with demands of sculptures, statues, and pictures. It seems to be the fate of the great models of the arts, like the arts themselves, to travel from the east, by the west, to the north. The magnificent collection brought to Paris may be destined to travel yet farther north, perhaps even to Petersburgh.

and inoffensive manner in which the spaniards wage war at the present moment; and by the circumstance that the portuguese, though environed by the dominions of Spain, still adhere to their connexion with Britain.

The DUTCH, now fraternizing with the french, but in fact, wearing only a show of sovereignty in fetters, very gravely employed themselves in deliberations and debates concerning the formation of a free constitution. A dutch fleet, sent out for the recovery of the Cape of Good Hope, fell into the hands of the english fleet under Elphinstone. The stadholder, in his retreat at Hampton, had at least the satisfaction of seeing his fleets, as well as foreign possessions, falling, not into the hands of his enemies, but of his friends. Yet as these friends dragged him into the war, under the assurance of succour and protection, he might well say, as in the ancient poet,

Pol! me occiditis, amici, Non servastis.

Hor.

"By G— my friends ye have not served, but ruined me!"

A NEGOTIATION for PEACE was rather proposed than entered on between the allies and the french at Paris. Catherine II, the empress of all the Russias, the most illustrious among sovereign princes, after the decease of Frederic II of Prussia, finished by an early death her career of glory. This event confirmed the disposition of the rulers of France to dismiss lord Malmesbury, the british envoy for peace: the second sent, with as little dignity as wisdom, in the space of nine months. The empress had, at last, begun seriously to move for the aid of the allies. It was presumed by the french, that her measures, as usual among sovereign princes and governors of all kinds, would be changed by her successor.

This year GENERAL WASHINGTON, the greatest of contemporary men, as Catherine was of contemporary sovereigns, resigned the presidency of the american states. Having rescued his country from the tyranny of the english government, and restored it, by a commercial treaty, to an amicable connexion with the english nation, he voluntarily retired from power, after giving the most profound instruction and advice respecting union, virtue, liberty, and happiness, between all of which there was a close connexion, with the most ardent prayers for the prosperity and peace of America. There is nothing in profane history, to which his sublime address to the states can be compared. In our sacred scriptures we find a parallel in that recapitulation of the divine instructions and commands which the legislator of the jews made in the hearing of Israel, when they were about to pass the Jordan.—"The dismissal of lord Malmesbury from Paris, in

JANUARY 1797,

was coincident in point of time with the sailing of a great armament from BREST, which had long menaced some port of the dominions of Great Britain or of Portugal; but most probably Ireland, as the french general to whom the expedition was entrusted openly declared: a finesse, intended, no doubt, to induce a belief in the english government that this was not it's real destination. The same adversity of the season dispersed the french fleet on the coast of Ireland, and involved, it is said, accidents, by which, notwithstanding the superiority of our fleets, the french were permitted to make this bravado with impunity, at least with little other loss than the disasters which the winds and storms occasioned.

[To be continued.]